

Jiboni O Keramat

**Ghawth-ul-A'zam Mawlana Shah Sufi
Sayed Ahmad Ullah Maizbhandari (Q.):
Life and Miracles**



**Collected and Compiled by
Mawlana Shah Sufi Sayed Delawor Hossain Maizbhandari**

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Your Feedback

If you find any mistake in the translation or can think of a better alternative, please do not hesitate to send us your feedback to the address mentioned below. Your contribution is very much appreciated. May Allah give you the best of rewards.

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أن رجلاً سأل النبي صلى الله عليه وسلم متى الساعة يا رسول الله قال ما أعددت لها قال ما أعددت لها من كثير صلاة ولا صوم ولا صدقة ولكني أحب الله ورسوله قال

أَنْتَ مَعَ مَنْ أَحَبَّيْتَ

A man asked the Messenger of Allah (pbuh), "When will be the Hour?" The Prophet replied, "What preparation have you made for it?" The man said: "I have made no significant preparation with regard to prayer, fasting, and charity, but I love Allah and His Messenger."

Then the Messenger of Allah (pbuh) said,

You will be with those whom you love.

Ṣaḥīḥ-al-Bukhārī, Bābu 'alāmati ḥubbi Allahi

Dedicated To

The great grandson of Ghawth-ul-A'zam Maizbhandari (Q)
and heir to his *gadi*, my liege lord,
Shah Sufi Sayed Emdadul Hoque Maizbhandari (m)

Oh Murshid!

Accept what has always belonged to you.
My only fortune is that you let me hold it for a while.
I wish I could offer my soul in a golden leaf of love.

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Foreword

All praises are due to Allah, the Almighty. Peace and blessings be upon his Prophet and Messenger Hazrat Muhammad (pbuh) and upon his family members and companions (R.).

Hazrat Ghawth-ul-A'zam Shah Sufi Sayed Ahmad Ullah Maizbhandari (Q.) was one of the greatest saints, who established *Maizbhandari Tarīqa*, based on the teachings of the Holy Quran and the Hadith of the Prophet (pbuh), putting emphasis on inner purification by experiencing divine love and attraction, coupled with simultaneous practice of Islamic external rituals to the fullest of their individual capacities, thus, making it a perfect amalgam of both temporal and spiritual excellence. While preserving its intrinsic value of Islam, it, inherently, has the element to bring the global communities together regardless of their caste, sect, creed or religion wherein they can share the common grounds while enjoying their differences.

In 1967, Hazrat Sayed Delawor Hossain Maizbhandari (Q.), his heir apparent and vicegerent, published the biography of this great saint – “*Jiboni O Keramat*” - ‘Ghawth-ul-A'zam Maizbhandari: Life and Miracles’, which, since then, remains one of the most salient sources of information about the life, philosophy, miracles and teachings of the main founder of the *Tarīqa*. Since the biography was written in Bengali, its benefit, sadly, has been limited to the Bengali speakers only.

Over the past decades, the universal message and appeal of

Maizbhandari Tarīqa have been disseminated beyond the border of the region it sprouted, attracting people from different regions, communities and sects. Henceforth, interest from foreign researchers, devotees and visitors about this *Tarīqa* and its founder is ever increasing. To quench their inquisitive thirst for knowledge, it was long overdue to translate this valuable piece of work into English.

On this very moment, I humbly remember the saying of Hazrat Sayed Delawor Hossain Maizbhandari (Q.); “The attention of the world will be turned unto Chittagong, if we could promote the message of *Maizbhandari Tarīqa*”. This translation takes us one step forward in presenting the teachings of this unique *Tarīqa* to the wider community.

Muhammad Muhi Uddin Azhari has accomplished the commendable task of translating the book into English. May Allah give him the best of rewards for his effort and grant him and his family permanent conformity and companionship of Ghawth-ul-A‘zam Maizbhandari (Q.) in this world and hereafter. I also pray to Allah, the Almighty, for every devout soul who contributed and shouldered to bring off this challenging aspiration into reality.

May Allah bless us all and grant us *ḥaqīqah* of Ghawth-ul-A‘zam Maizbhandari (Q.).

Āmīn

Alhaj Sayed Emdadul Hoque Maizbhandari
Sajjādanoshīn

Gausia Ahmadiya Manzil
Maizbhandar Darbar Sharif
Chittagong, Bangladesh

Friday
11 November, 2016

Translator's Submission

1.

All praise belongs to Allah the Almighty. May blessings and peace be on the Prophet Muhammad (pbuh) along with his noble family members and respected companions.

Sufism, as evident from *Hadīth-e-Jibrīl*, is an integral and intrinsic spiritual core of the religion Islam, which, with its spiritual practice, stemmed from the Holy Quran and the Sunnah of the Prophet (pbuh), that has been, throughout the centuries, the motivating force that allowed the religion to accommodate local people and cultures of different regions, whilst preserving its fundamental belief and rituals, hence, contributed in its rapid expansion and proliferation of its adherents.

Except in some regions of the Middle East, the expansion of Islam almost in all continents is, in fact, stories of *ṣūfī* saints and their struggle. *Ṣūfī* saints travelled to new regions, and through their piety, love, humanity and mysticism they won over the local population to Islam, turning the region into the religion's heartland.

Muslim society all over the world witnessed the emergence of many *ṣūfī ṭarīqas* like *Qāderiyya*, *Naqshbandiyya*, *Tayzaniyya*, and *Muzaddediyya*, to name a few. *Maizbhandari Ṭarīqa* is a synthesised form of *Qāderiyya Ṭarīqa*. There are elements from *Chishtiyya* and *Malāmatiyya Ṭarīqa* as well.

In the late nineteenth century, Hazrat Ghawth-ul-A'zam Sayed Ahmad Ullah Maizbhandari (Q.) established this *Ṭarīqa* based

on the teaching of the Holy Quran and the Hadith of the Prophet (pbuh). His guidance and practice emphasised upon the purification of heart and nature by propagating divine love and intense spiritual aspiration therein, without which our worship reduces to mere dead rituals.

Maizbhandari Tarīqa is, albeit relatively new, the largest *ṣūfī tarīqa* in contemporary Bangladesh and the fastest growing one. Without compromising its adherence to Islam, it enjoys features like liberality, inclusiveness, adaptive nature and cultural diversity. This *Tarīqa* with its value and practice is an effective shield to safeguard individuals, in their private and public sphere, from both religious conservatism and atheism.

However, we should be honest enough to admit that there is a big deal of debate going on for and against *Maizbhandari Tarīqa*, its saints and adherents. It has been a target of vicious criticism, most of which cascaded from either ignorance or lack of information about this *Tarīqa* and its founder. In addition to this, some so-called '*Maizbhandaries*' deserve to be mentioned for spreading misconception, elusive narrations and a distorted image of the *Tarīqa*. The only way to face this challenge is to allow access to the vast and deep treasury of writings about it.

2.

Despite its multitude of followers, there are only a few sources available about the life of the founder of this large *Tarīqa*. The most accessible one of them is the book '*Jibonī O Keramat-Ghawth-ul-A'zam Maizbhandari: Life and Miracle*'. The manuscript was written by Mawlana Muhammad Foez Ullah based on the anecdotes collected and compiled by Hazrat Shah Sufi Sayed Delawor Hossain Maizbhandari (Q.), who was the heir apparent and the only spiritual heir of Ghawth-ul-A'zam

Mazibhandari (Q.).

Hazrat Sayed Delawor Hossain Maizbhandari's contribution to this biography left no room for doubt about the authenticity and acceptability of the narrations mentioned therein, thus making it the most popular and authentic book among the devotees.

No effort was spared to make this work perfect. But man is liable to err. I do not rule out possibilities of errors and mistakes due to my human imperfection. I would be obliged to scholars and honourable readers to guide me and point out any mistakes so that we may correct them later.

The original biography was written in very formal, 'somewhat archaically styled', to borrow a term from Hans Harder, '*Sadhu-bhasha*'. To translate such a mystical biography is difficult due to the original text, often, having many layers of meaning paired with the idiosyncratic nature of Sufism. I tried to be as faithful as possible to the original text whilst keeping the translation simple and plain.

However, in some places there was inconsistency with reporting clauses. Though in Bengali it does not affect the understanding of the context, it appeared to be a big deal when translated into English. As a result, some reporting clauses along with their verbs and subject had to be rearranged and reparagraphed for the sake of consistency and simplicity. Moreover, the writer used many Arabic and Bengali terminologies and metaphors exclusive to *Maizbhandari Tarīqa* in particular, and to Sufism in general. Transformation of those terms with their inward meaning was the most challenging. In such cases, extra words were employed to convey the meaning, meanwhile, some terminologies, because of their resolute exclusivity, were kept in their original form and explained in the appendix.

3.

It is a common belief in the mystical world that you will not be able to serve your master until you are chosen to.

When I was approached to do this task, I was not confident if I could be able to accomplish this mission due to my linguistic limitation and other shortcomings. However, another popular aphorism: '*One who chose you will equip you*' always kept me on my toes. Therefore, all credit and gratitude should go to the one who chose me for this highly honourable task and guided me throughout this assignment. I was privileged to serve humbly as a pen, so to speak, in the spiritual hand of my Murshid-e-Kāmil Shah Sufi Sayed Emdadul Hoque Maizbhandari (m.).

I would like to extend my sincerest thanks and recognition to those who helped me accomplish this mission.

First and foremost, I would like to extend my heartiest gratitude and appreciation to respected Nāib Sajjādanoshīn of Gausia Ahmadia Manzil, Sayed Irfanul Hoque Maizbhandari, who has always been a great source of inspiration and provided me with guidance and assurance when I needed it most.

I am grateful to fellow brother Alhaj Mawlana Mohammad Joinal Abedin Siddique who shouldered the burden of all press related hazards. Gratitude is extended to fellow brother Engineer Abdul Matin for his valuable suggestion and insight along with his great sense of humour.

A sincere recognition is extended to fellow brother Mesbahul Alam Shybal whose never ending enthusiasm always sparks surrounding people, I was not immune to that. I am in debt to fellow brother Shakīl Mahmud, who has always been my point

of communication with a smiley face, never bored or irritated.

Appreciation is extended to brother Richard Abdullah Prior of Portsmouth, UK, who spent his valuable time and effort in editing the entire manuscript and made necessary corrections with utmost sincerity.

Maintaining a good balance between one's spiritual endeavour and family life is a common challenge faced by almost all aspirants of *Maizbhandari Tarīqa*. I am not an exception to that dilemma. Special recognition goes to my family; to my wife Shamima Akter for her patience, sacrifice and support, and to my little girl Nabiha Tazmin who missed a lot of '*Baba time*' while I was preparing the manuscript. May Allah compensate them with *ḥayd* of Ghawth-ul-A'zam Maizbhandari (Q.)

I pray to Allah for my *marḥūm* parents. May Allah forgive them and grant them *Jannah*.

Āmīn

Muhammad Muhi Uddin
Portsmouth
United Kingdom

Friday
21 October 2016

Transliteration Table

Following method was applied in Romanization of Arabic words.

Words excluded from this method: **Hazrat** and **Mawlana** and **jazba**.

b = ب	z = ز	f = ف
t = ت	s = س	q = ق
th = ث	sh = ش	k = ك
j = ج	ṣ = ص	l = ل
ḥ = ح	ḍ = ض	m = م
kh = خ	ṭ = ط	n = ن
d = د	ẓ = ظ	h = هـ
dh = ذ	‘ = ع	w = و
r = ر	gh = غ	y = ي

Short: a = اَ ; i = اِ ; u = اُ

Long: ā = آ ; ī = يِ ; ū = وِ

Diphthong: ay = اِ يَ ; aw = اِ وِ

Allah, the sole absolute Lord and Master of the universe and everything that exists has absolute mastery over His creation and is maintaining it all perfectly. He is the ultimate aspiration. All praises are due to Him. To Allah we belong and to Him is our return.

Because of His dearest man created from His divine luminosity (the radiant and resplendent '*Nūr*'), and thus, being far away from the divine love and being behind the screen, both are concerned to get together again. Designated prophets, saints and spiritual guides are central to unveil the screen, and thus be blessed with the ultimate guiding principles (*wuṣūl*).

With the passage of time, when the principle of the Great Lord as well as His divine love and knowledge escape people's perception, these spiritual mentors, having inspired them with divine love and aspiration, draw them to the path of guiding principles (*wuṣūl*).

Throughout the ages, these prophets, saints and spiritual mentors have been guiding humankind, through contemporary, multifaceted methodical approaches, involving effective ideas, and eclectic activities, to the loving path of Allah and thus give them the trace of absolute salvation.

Qutub-e-Rabbānī Maḥbūb-e-Yajdānī Ghawth-ul-A'zam Maizbandari Shah Sufi Hazrat Mawlana Sayed Ahmad Ullah (Q.) is the universal *pir-e-fa'āl*, sovereign champion of the age, the sole flag bearer of *Aḥmadī Wilāyat* power and the epitome of the prophet Muhammad (pbuh), who drew mankind to the path of monotheist unity and explored the door to unification.

It is absolutely necessary to know the identity of this great

Ghawth-ul-A'zam, who is the symbol of unprecedented compassion of Allah, the Most Merciful, to this universe. Furthermore, the people questing towards Allah are also eager to gain acquaintance of the greatness and principles of this thriving spiritual authority of the age, who showed the simplest and easiest path towards spirituality.

In order to acquaint with this great, beloved friend of Allah, many linguists, divinely knowledgeable companions and devotees brought introductory books – in different ways – and verses, in Arabic, Urdu, Persian and Bengali, before the eyes of the world, most of which are now out of print and, therefore, not easily available.

The book, '*Āeynā-e-Bārī*', written by that blessed great saint, the ocean of knowledge Shah Sufi Mawlana Abdul Gani Kanchanpuri, is a highly esteemed one, the Urdu version of which has already been published. Another brief biography written in Bengali by Shah Sufi Sayed Abdus Salam Isapuri is also out of print.

Resultantly, it has become a somewhat entangling process for interested persons and devotees to get primary information about him in the Bengali language; the office of 'Maizbhandar Ghausia Ahmadiya Manzil' has been inundated with letters asking for information about his Bengali biography, from all over the region, as well as a good number of devotees and visitors who return everyday disappointed from not being able to get any such book.

It has attracted the attention of the only spiritual heir of Pir-e-Kāmil Sulṭān-e-A'zam Hazrat Ahmad Ullah Maizbhandari (Q), Sajjādanoshīn, his grandson Ghawth-e-Zamān Hazrat Shah Sufi Mawlana Sayed Delawor Hossain, who was lucky enough to have his holy camaraderie.

Although I was spiritually enjoined to perform this arduous task long ago, I could not execute it due to lack of opportunity. Once, being ordered apparently by my *pir-e-tarīqat*, I authored this book that features some selected miracles and events of his life, chosen exclusively from the anecdotes collected by Hazret Mawlana Sayed Delwor Hossain Maizbhandari, as a sign of his permission, which are well-known in the society and narrated by the most trusted and pious companions of Ghawth-ul-A'zam. I humbly present the work before the disciples, devout and erudite fellowships in pursuance of introducing his holy life.

I shall feel obliged and successful by the favor of Ghawth-ul-A'zam and the blessings of his sincere followers if the divine-seekers who read this, acquire benefit in quenching their thirst through this publication.

This work is dedicated to my Murshid-e-Kāmil Ghawth-e-Zamān Hazrat Shah Sufi Mawlana Sayed Delwor Hossain Qebila, both spiritual and temporal heir to Qutub-e-Rabbānī Maḥbūb-e-Yajdānī Ghawth-ul-A'zam Maizbhandari Shah Sufi Hazrat Mawlana Sayed Ahmad Ullah (Q.).

I pray for success in both worlds by their blessings and long for permanent conformity.

Āmīn

Khadim

The Author

Mawlana Muhammad Foyez Ullah Bhuyan

(M.M. Gold medalist- Calcutta Alia Madrasa)

Muradpur, Sitakunda, Chittagong

Acknowledgement (Bengali Edition)

I would like to extend my sincerest thanks and appreciation to those who have cooperated in compiling authentic information regarding the life, historical facts, miraculous and spiritual actions etc. of Hazrat Gawth-ul-A'zam Maizbhandari Mawlana Shah Sufi Sayed Ahmad Ullah (Qaddasa Allāhū sirrahū-May Allah sanctify his secret).

Mawlana Muhammad Foyez Ullah Bhuiyan composed this book based on the references collected by myself. Mawlana Afsaruddin Ahmad B. L. and Master Khairul Bashar took the trouble of amending the linguistic errors. I would like to express my sincere gratitude to all of them.

I shall consider my labour faithful if the valued readers read through the book and feel benefited.

Sayed Delawor Hossain

1st of Chaittra, 1373 (Bengali)

Jiboni O Keramat

**Ghawth-ul-A'zam Mawlana Shah Sufi
Sayed Ahmad Ullah Maizbhandari (Q.):
Life and Miracles**

Jiboni o Keramat

Chapter 1

Natural condition

What a divine mystery of the Great Lord of the universe! What a variegated existence of humankind! And how much all that has been created is subjected to such change! In what mysterious process is their rise and fall?

Their happiness and sufferings in both this world and hereafter are bound with the divine will of the Almighty. This great human-race is created and looked after by the mercy of the Lord. He is the ultimate desired One for them. They are the main reason of creation. This universe is created and maintained for them.

All his creations are naturally changeable and ephemeral. In this unstable world, human beings, who were created from four temporal objects, fall victim to various immoral habits and sexual degeneracy in the absence of saints and spiritual power. They were going astray gradually, forgetting the motive behind their creation; being that of divine love and which is the great responsibility.

After over five hundred years following the demise of Hazrat Muhammad Mustafa (peace be upon him), in 600 Hijri, religious influence and divine love started tarnishing considerably, due to absence of time-befitting spiritual guides,

and the resultant ignorance of darkness which enshrouded the world. Because of the absence of justice, true knowledge and divine inspiration, the people fell under the illusion of various kinds of religious misconceptions.

At such critical juncture of history, the Almighty and All Merciful Allah, as His usual wont, sent the greatest saint Hazrat Ghawth-ul-A'zam Muhiuddin Shah Sayed Abdul Qader Jilani (R), as the reformer and reviver of religion with the title and spiritual authority of 'Muhiuddin' – 'the reviver of the religion'.

In fact, with his spiritual influence, the Muslim world became enlightened and gained a new way of life. He, having been supported by the state power, enlightened the Islamic world with his spirituality, and guided them to the righteous path, in accordance with the teaching of Islamic Shari'ah.

After over 550 long years, the Muslim world again suffered from the scarcity of an age-befitting spiritual guide and reformer, who can enlighten the people with the rays of spiritual power.

As a result, the Muslims were prone to gradual aversion of religious practices and spiritual values. They, being absorbed in temporal allure, gave up the conscientious piety (*taqwā*) and rationale. Having forgotten the fear of Allah and divine love, they indulged in extravagant bliss, extreme luxury, acute greed and resultant illegal and immoral activities.

Exactly at that time, on 14 October, 1760, British rule was introduced in Bengal and within a short period of time, British dominance extended to most regions of the Indian subcontinent.

All religious forces and the relative authorities were shattered

and over the course of time, a new secular political system was introduced. The authority of Islamic *Sharī'ah* became quite feeble and responsibility of carrying out religious duties and obligations became dependent on personal conscience and honesty.

During this period, people with religious apathy, having forgotten their divine responsibility, rationale, fear of Allah and the consequences in the hereafter, led their life in immoral ways. Wealth related devotional acts (*'ibādāt-e-mālī*), such as the (*Zakāt*), charitable offerings (*ṣadaqah*), sacrifice, trusts (*amānat*) etc, which benefit the society, were considered as contrary to their practice, while they became inclined to observe only the devotional acts which are related to the hereafter (*'ibādāt-e-badani*).

Gradually, those people started going astray through veering away from the 'fear of Allah'; the divine love and adherence to religious precepts. They also adopted many of the practices and cultures of the other faiths and this resultant moribund religious activities turned into as if a burden on them.

Additionally, because of the manipulation of modern sciences, another section of society, who could not understand the real essence of science due to their ignorance, lost their faith in the existence of Allah and in the prophets and the saints.

Therefore, they were cursed by the Creator and lost their freedom as well as their morality and eventually, became manipulated by others as if being used as marionettes. Resultantly, such people were subjected to oppression, subjugation and harassment as well as having been also exposed to poverty and resultant sufferings thereby.

Chapter 2

Natural condition of birth place

The mercy of the Merciful Allah is infinite. His kindness knows no bounds. His divine procedure is beyond the acumen of human beings. He Himself looks after the one whom He loves most and places him in His most excellent paradise. For his sake, He created the heavens, and for his sake all of His grace is dispersed.

Allah's divine procedure does not comply with His beloved one to be at the mercy of someone else. Instead, His divine desire is to make His beloved one honourable to everyone and through spiritual means, His blessings and grace will be showered among the creations in order to esteem his glory.

Therefore, Allah, the Almighty has decorated the birth place of His '*Maḥbūb*' in many ways, in order to make it a confluence of diverse nations. This place has been a home for many different nations and tribes such as, Chinese, Chakma, Burmese, Mogh, Hindu, Muslim, Christian and Buddhist.

It is situated centrally, in the pediment of Chinese hills, between Chittagong Hill Tracts and the plains land of Chittagong, and on the eastern side of Sitakunda which is known for its historic connection with Ram-Laxman and Sita Debi.

This is the green city of Ibn-e-Batuta, 'Chattala' of Arab merchants, 'Shanti shera' or the Peace-land of high-landers, the 'Chatgam' as narrated by Badar Shah and an Urdu poet. It is 'Chittagong', an attractive holiday destination for English tourists. Moreover, the place was also known as 'Chattagram' in Muslim Bengal and in Mughal times was called 'Islamabad', a favourite place for Muslim rulers.

In this holy land, by Allah's order, will emerge the future Ghawth-ul-A'zam, the dearest friend of the Most Merciful. As a part of the divine procedure, numerous saints had been settling in this holy region, as if, they, by their presence, were decorating this place in advance to welcome and glorify the Ghawth-ul-A'zam's spiritual throne in order to get his blessings. In view of that, Chittagong is labelled as 'the city of saints'. As though, these saints were spiritually surrounding his throne and awaiting his emergence.

The name of the area in which he bloomed is Fatikchari, which features many transparent and pure streams flowing through it. This water is naturally tasty, and digestive, like a heavenly '*Salsabil Zan Zabil*' in this world. These rivers originated from the mountains as springs and flowed to the sea. In the rainy season, the water courses become indomitable and carry alluvium from the hilly areas, which is considered as mountain-assets.

The rivers, while flowing towards the sea, leave the alluvium in the plains land as well as supplying varieties of fish. As a result, after the rainy season is over, the return rate of exertions increases by ten times, as described in the Holy Quran '*Ashara amthālihā*'. And the people express gratitude to Allah. The area has been named as Fatikchari because of the

hilly canals flowing here as the mercy of Allah.

The village where he was born, brought up and lived is called Maizbhandar which is a part of Isapur Porgona. During the Mogh-Muslim war, some supply centres were set up at North Chittagong to supply food and arms to the fighting Muslim soldiers. Among those centres, this village was located at the middle. This is why it became known as Maizbhandar- 'middle storehouse'. '*Maiz*' means middle and '*bhandar*' means storehouse.

It is difficult to recognise or fully understand the mystery behind the divine actions of Allah. In its name, lies the great divine indication that the village Maizbhandar- the middle storehouse, as it was during the war, will become the hub of spirituality from where the greatest universal saint will serve the mankind as and when it needs.

Chapter 3

Importance of Emergence

When Allah, the Lord of the visible and invisible phenomena of this world and its surroundings, created 'Nūr-e-Muḥammadī' from His divine radiance (*Nūr*), in pursuance of exposing His divine love and infinite authority, it was concealed in His protected domain. Since Allah was not complacent with such esoteric love, He created the whole universe from 'Nūr-e-Muḥammadī'.

In order to examine their loyalty, Allah brought all souls in front of Him and for the first time He questioned them;

"Alastu Birabbikum?" - Am I not your lord?

They all answered in the same voice "*Balā.*" They, acknowledged, "Yes, You are our only lord."

Thus, the species, created from 'Nūr-e-Muḥammadī' passed their first examination of loyalty in the ethereal world.

Allah decided to send them to the earthly life and test them, for the last time, about their loyalty and love for Him. Then, He, after the long separation, will make them His friends for good and will put the last dot on the circle of divine love.

Souls, being made of the divine radiance (*Nūr*), are

amorphous. But shape is essential to send them to the perceptible world. Hence, it was decided that humankind would be sent to this world, the place of being tested, in the shape of '*Ṣūrat-e-Muḥammadī*'. Eventually, Allah created Adam (pbuh) in that form.

Since humans will have to stay in this temporal life for a while, it is indispensable to establish a direct correlation between human beings and the earth. Accordingly, four earthly materials – the earthy mud, the thermal heat of the flame, the moistness of water and the gassy air – were used to create human shape, in the form of Adam (pbuh) that is in the best of moulds. Then Allah quickened consciousness within the soul (*rūḥ*) by breathing spirit into Adam (pbuh) with the force of divine power, which made Adam's (pbuh) shape live and glorious.

Since Allah would make him His representative to this world, Adam (pbuh) was given all the divine quality that formed the base of divinely nominated stewardship (*Khilāfah*) of this world which, in turn and in the course of time, also became the basis of enduring authority (*wilāyat*) for the whole human-race.

Then Allah commanded the angels and all other creations to prostrate before Adam (pbuh), in recognition of his highest status and superiority over other creations.

Having fallen in prostration before Adam (pbuh), everyone acknowledged his stewardship (*Khilāfah*) and superiority. But the overseer of angels, '*Azāzīl*', refused to acknowledge it out of pride which, in turn, resulted in his demotion to that of the cursed devil, the lucifer and satan, that, since then, has been in constant enmity with Adam (pbuh) and his descendents. From that time, an opposition power emerged against Adam (pbuh).

Allah, disguised behind Adam, (pbuh), secretly examined His creation for a second time and sent Adam to the heaven.

In this Human form, the body made from four materials of opposing characteristics, brought about seven intra-contradictory egoistic influences (i.e. of the *nafs*). They are *Ammārah* - the inciting state, *Lawwāmah* - the self-accusing state, *Mulhimah* - the inspired state, *Muṭmainnah* - the tranquil state, *Rāḍiyah* - the pleased state, *Mardiyah* - the pleasing state and *Kāmilah* - the pure and perfected state.

Human beings are prone to the dominance of these seven inward inclinations of the *nafs* or ego which, in turn, lead to different human characteristics within those seven tiers that give rise to seven kinds of human beings, who are *Kāfir* - the rejecters, *Mushrik* - the idolaters, *Fāsiq* - the transgressors, *Moahiyek Mu'min* - the reviving or revived believers, *Mumin-e-Ṣāliḥ* - the righteous believers, *Walī* - the saintly believers, and finally, that of the Prophetic Conduct of the *Nabī*.

Since, these people, having different status, need proper places, different kinds of heavens and hells were created for them. It is not, at all, the intention of Allah to send human beings, His best creation, to the hell. So He showed right and wrong path, which necessitated rules and regulations in order to differentiate between right and wrong.

The All Merciful Allah revealed the way of divine rules and regulations and named it *Islam*, that is, the submission of the creation, the lesser powers, to the Greatest power, the Almighty Lord. This also carries the requisite of acknowledging the authority and status of the representatives empowered by His command.

This is Islam, the divine religion, which radiates peace and eliminates mayhem in the world. It is not a bunch of personal or sectarian laws, rather, the eternal and universal constitution revealed from the Almighty Allah.

This religion is the ultimate truth and guides to the truth. Prophets, saints, religious reformers and spiritual leaders such as righteous Imams and Ministers of the faithful, are sent to guide mankind to this truth and help them towards virtuous and meritable conduct, accordingly.

The realms of the spiritual world, in general, has four layers, namely, '*Ālam-e-Lāhūt* - the realm of divinity, '*Ālam-e-Jabarūt* - the realm of divine omnipotence or immensity, '*Ālam Malakūt* - the realm of permanent sovereignty or the Angelic world and '*Ālam Nāsūt* - the realm of human nature.

There are four different characteristics in human nature. They are *Raḥmānī* - Mercifulness, *Malakanī* - Sovereignty, *Ḥayawānī* - Animalistic and *Shayṭānī* - Devilish. These spiritual layers, in turn, exert influence in developing four different human characteristics.

When Adam (pbuh), after being deceived by the devilish deceit, was demoted from the heavenly realm of *Raḥmānī* Character to the '*Ālam Nāsūt* - the realm of possible devilish nature - he engaged himself in asking and pleading to Allah for His forgiveness and to grant him again the '*Raḥmānī*' characteristic that suits the heavenly status.

In reply to his prayer, Allah promised him (pbuh) that He would show him and mankind the righteous path;

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هَذَايَ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Then if some guidance comes to you from Me- So whoever follows My guidance, for such is neither fear nor any grief.” (Quran 2:38).

Allah does not want His best creation of human beings, formed on ‘*Ṣūrat-e-Muḥammadi*’, which is of *Nūr*, to go astray. He made the promise to Adam (pbuh) that he would give mankind a second chance for being guided to the righteous way. In this regard, He sent, in every age, prophets and saints to every nation to preach Islam according to His divine regulations.

Prophethood is a specially selected divine responsibility and honour. Allah (Exalted be He) appoints a person chosen from that very nation for the duties of prophethood. This is a very special mercy and gift from Allah (Exalted be He).

Nobody can achieve or attain it by asceticism nor can it be moved, replaced or demolished. It is not possible that a prophet would go off course as the selection of Allah (Exalted be He) is always the ultimate right. The task of prophethood is performed in the right era with the right person. The prophethood of each prophet is rounded out with his demise, and, then the impact would continue for only a predetermined period of time. This is an external reflection and indication of Islam.

The term prophethood denotes the prophet, that has been granted revelation from Allah through the Angel of Holy Revelation, the most eminent and noble Gabriel, which thereby leads mankind to the right path.

It is of two kinds: *Nabuwwat-e-‘Āmmah* –general prophethood and *Nabuwwat-e-Khāṣṣah* – distinctive prophethood.

Nabuwwat-e-Khāṣṣah –Distinctive prophethood: Those prophets who were sent with both *nabuwwat* and *risālat* and

received a new divine scripture or holy book. Their preaching is conducted in this visible world only.

Nabuwwat-e-'Āmmah – General prophethood: Those prophets who did not bring any new book or scripture, instead received '*Ṣaḥīfa*' - scrolls of spiritual and religious enlightenment.

The prophets also possess authority of *wilāyat* which is a representational excellence of divinity. So the status of the prophets is higher than that of the saints. The main function of the prophethood relies on rules and regulations. On the other hand, *wilāyat* is of divine power and related with divine knowledge, thus, *wilāyat* is higher than *nabuwwat*.

It becomes easy to explore the divine reality through *wilāyat*. Hence, *wilāyat* is defined as a divine power used to maintain discipline and peace in the visible and invisible worlds, having been empowered through *Ilhām* and *Ilqā* about divine reality. *Wilāyat* prefers to quest for real knowledge rather than describing rules and regulations, as does *nabuwwat*. And this is the real interior representation of Islam.

Wilāyat is of two kinds – Authority imbued through faith and loyalty (*Wilāyat Īmān*) and the authority of excellence (*Wilāyat Ihsān*). The authority of faithful loyalty (*Īmān*) is related with divinity, representational quality and bondship which can be found in every pious believer.

The prophets also have this authority of faithful loyalty (*Wilāyat Īmān*) which ends with the fulfilment of their duties and final demise. Next, the authority of excellence (*Wilāyat Ihsān*) is that kind of authority which helps the seeker or *sālik* to advance to the state of *baqā-bi-Allah* from the state of *fanā*.

Spiritual authority (*wilāyat*) is considered as a gift from Allah. He bestows it on whoever He wants. It can also be achieved by

engaging in ascetic practices. But such authority is vulnerable to deception and easy to decay.

The relationship between Allah (Exalted be He) and the saint is called '*Wilāyat Imān*' which ends up with the death of the saint. On the other hand, the power of *wilāyat*, which is a relationship of guidance between the saint and the pupils, can be handed over to any qualified nominated person. Thus, such *wilāyat* does not end, rather, it continues through the spiritual representation of the order.

The greatest prophet Muhammad (peace be upon him) is the only dearest and most beloved friend of Allah. He is the first and he is the last of the creation. He is the best as divine representative to this universe. Allah (Exalted be He) poured into him the Prophethood – *nabuwwat* and the Message – *risālat*. Thus, the Holy Quran was revealed only to him.

He was the first one among the prophets to achieve both *Wilāyat Imān* and the highest proximity of *Wilāyat Ihsān*, and resultant *Mi'rāj* was awarded to him. This had been the first time a human being could meet Allah (Exalted be He) directly after their demotion to '*Ālam Nāsūt*'.

This was the discovering of the path that leads to divinity. Thus the Prophet Muhammad (pbuh) became both the bearer of teachings of *Nabuwwat-e-Muhammadi* and holder of *Wilāyat-e-Aḥmadi*. He is the only means for everyone to reach to divinity. After the long separation, Allah (Exalted be He) and his dearest creation, the Prophet Muhammad (pbuh) met together in *Mi'rāj*.

The path of *nabuwwat* and *risālat* was permanently closed with the prophethood of Muhammad (pbuh). The door of *wilāyat* was left open in order to enable mankind to pave the

way to divine unification which is the main goal and reality of the religion of Islam and the Holy Qurān.

Thus, for this period of time, the power of *wilāyat* earned the superiority. Every prophet and saint aspired to establish the divine relationship – *wilāyat* – which became perfect and mature in the personality of the last prophet Muhammad (pbuh).

Before the prophet Muhammad (pbuh) passed away, he had bestowed ascendancy of the *Aḥmadī Wilāyat*, which is everlasting in nature, upon Hazrat Ali (R), while *Khilāfah*, interrelated to *Muḥammadī Nabuwwat*, which is interim in nature, had been bestowed upon Hazrat Abu Bakr (R).

After that, Hazrat Ali would take oath for this *ṭarīqah* and distribute spiritual blessings. He, usually, used to take oath of allegiance in three *ṭarīqas*.

Ṭarīqat-e-Akhyār-e-Ṣāliḥīn: This *ṭarīqa* was transmitted from Hazrat Abu Bakr (R) through Omar, Osman, and Ali (R) throughout the political system of *Khilāfah*. This demands faith, expressing and acting accordingly.

Ṭarīqat-e-Abrār-e-Mujāhidīn: It also demands faith, expressing and acting accordingly. The seeker (*sālik*) advances to this path by hard work and constant asceticism.

Ṭarīqat-e-Shuhadā-e-ʿĀshiqīn: Provisions for the quest in this path are faith and love which manifests in establishing a sacred relationship by sacrificing one's soul for the sake of his beloved one. Source of spirituality accumulates in this *ṭarīqa*, which was bestowed upon him by the prophet (pbuh) as a basis of *Aḥadiyyat* command.

Hazrat Ali (R) authorised Hazrat Hasan Basri (R) for

Tarīqat-e-Akhyār-e-Sāliḥīn, Hazrat Owais al Qarni for *Tarīqat-e-Shuhadā-e-'Āshiqīn* and Hazrat Hasan and Hossain for *Tarīqat-e-Abrār-e-Mujāhidīn*. Henceforth, *ṭariqa* continued through these three systems. Hundred and thousands of people, having purified their souls, advanced towards the path of divine love and His satisfaction, and became *sālik*, *'Āshik* and *Mujāhid*.

As the time was moving onward, Muslim society, with faded influence of *wilāyat* and *'ishk*, was accelerating under the umbrella of *Shari'ah* extracted from the *nabuwwat*. Resultantly, due to lack of true divine knowledge, various religious groups and ideologies emerged in the Muslim society. Along with four conventionally authentic *madhhabs*, there were many other religious ideologies, which, day by day, were getting more extreme and the society witnessed the emergence of many *Imams*. The Muslims, due to different ideologies, became confused and scattered far and wide.

With the passage of time, after the demise of the Prophet Muhammad (pbuh) by six centuries, the absence of an age befitting saint and spiritual power was obvious.

The basic characteristic of *'Ālam-e-Nāsūt* is that men are captivated by *nāsūtī nafs* where the devil is continuously launching attacks on the human who is in great ideological confusion, due to religious disorder. And the victims were drowning in the sea of ignorance.

When the Muslim society was in great need of an age befitting spiritual reformer, Allah (Exalted be He) sent Hazrat Muhiuddin Abdul Qadir Jilani (Q) to revive the religion of Islam spiritually.

After five centuries of that occasion, lack of spiritual influence

and religious impact was detected. The Muslim nation became dependent and weaker. They lost the political power that was guarding the religion. They, like a heavenly cursed nation, got imprisoned in the prison of slavery and devilish *nafs*. After the demise of the Prophet Muhammad (peace be upon him), this was the darkest period and also a turning point in the history of Islam.

In that period of time the darkness of ignorance became intense. Not only the Muslim nation, but also the whole world was suffering from the pain and sorrow of this collective darkness. Allah's best creation – human beings – were treading on the wrong path. They were tied with the chain of evil inclinations. It was the worst miserable image of humanity.

Prayer was offered to the glorious status of the Prophet Muhammad (peace be upon him) to rescue the drowning humanity. The mercy of the Prophet (pbuh) came in answer to that earnest prayer. Therefore this situation necessitated the emergence of an impartial universal saint, who would possess '*Wilāyat-e-Muṭlaqa*', in order to guide the humanity onto the righteous way, independent from powers of state. The saint, through providing divine inspiration, would bring mankind, regardless of their race or religion, to the unification of Allah (Exalted be He), raising all bars, out of their former ignorance, where people can remain faithful to their own *ṭarīqa* and religion, while earnestly seeking their Creator.

Chapter 4

Forecast about birth

Allah's divine procedure and arrangement is the most wonderful thing to realise. The creation is, in fact, a magnificent display of His infinite mercy. He, being concealed from behind the scenes, made all the necessary arrangements long before, to ensure that frustrations do not prevail among His creation.

Before the advent of the Prophet Muhammad (peace be upon him), Allah, the Merciful, revealed, through Hazrat Abdullah, some symbolic forecast that *Nūr-e-Muḥammadī* will be divided into two sections. One segment will be exposed in Arabia and enlighten the world, while the other one will take place in Eastern Asia to eliminate the darkness.

Hazrat Abdullah (R) told Hazrat Abdul Muttalib (R) that when he would go towards Makkah he could see a holy light coming out from his back. This light would fall on the ground and get divided into two parts. One would enlighten the whole of Arabia while the second would give him shade and then rush to the sky. Then he would observe that it would rush toward Asia. He also used to see the door of *'Arsh* open and hear the angels loudly offering the *salam* thus; "*Assalāmu 'alaykum yā Ḥabīb Allah.*"

Hazrat Muhiuddin Ibn 'Arabi was a renowned saint with

spiritual insight. He was a unique disciple of Hazrat Muhiuddin Ghawth-ul-A'zam Abdul Qader Jilani (R) and was named after him. In 636 Hijri, before the birth of Hazrat Ahmad Ullah Maizbhandari (Q) by 586 years, Ibn 'Arabi predicted that the setting sun belonging to the Prophet Muhammad (pbuh) would arise again in Eastern Asia.

Ibn 'Arabi also predicted that his name would be a combination of Allah's name and the Prophet's name. The name Ahmad Ullah is a combination of Allah's name and the prophet's. His birth place would be in the eastern side of the world. The birth place would be a habitation of Buddhist and other nationals. His figure and nature would fully resemble that of the Prophet Muhammad (pbuh). He would also be *Khātimul Walad* and like the Prophet (pbuh), would leave no son in the world. He would use an amalgam of ardent language. It would be difficult for the commoners to understand his mysterious utterances, gestures and posture.

It is noticeable that the holy name of Hazrat Ghawth-ul-A'zam (Q) was a combination of Allah's name and the Prophet's – 'Ahmad Ullah' which was named naturally. He resembled the Prophet Muhammad (pbuh) in his posture and character. Like the Prophet (pbuh), none of his sons were alive when he passed away.

His mother tongue was '*Chatgami*' which is an amalgam of many languages. His gestures and posture were often unfathomable to the common people.

Chittagong, his birth place, is situated at the piedmont of the Chinese hills, which was the earliest abode of the Buddhists and many other communities. As known from history, during the era of Christ, Chinese, Tibetans, and people of the Ahom community used to live in this region. Over the course of time, Hindus, Buddhists and then Muslims came and started

living here too.

In 1243 Hijri, at the dead of night, the All Merciful Allah, gave a divine hint to Hazrat Mawlana Sayed Motiullah that the light of hope for mankind would soon be visible, in order to remove caliginosity of their despondent heart for good.

One night, following 'Ishā prayer, and after commemorating the names of Allah, he fell asleep. He dreamt that he was roaming in the 'Ālam-e-Malakūt – the Angelic world. Suddenly, a mysterious divine door opened and three lamps appeared before him, of which one was brighter than the other. Among the three lamps one was so bright that its light illuminated the entire universe. As though it revived the whole universe and gave humankind renewed hope and a new way of spiritual rejoice.

Finding that miraculous event, he woke up in surprise. His heart filled up with delight. He became anxious to unearth the mystery of that dream. In order to recognise the essence of such a dream, he, eventually, decided to approach his close friend Mawlana Abdul Hadi, who as a knowledgeable person, was both experienced and pious.

In the morning, Sayed Mawlana Motiullah went to his friend with great anxiety and told him all about the dream in private. On hearing that, Mawlana Abdul Hadi suggested he should not disclose this to anybody.

He explained to him the events of the prophet, Hazrat Yusuf (pbuh), which was narrated in the Holy Quran. He recited some verses from the Holy Quran, such as, "*Allāhu nūrus samāwāti wal arḍi mathalu nūrihī kamishkātīn fīhā miṣbāḥun al miṣbāḥu fī zujājatin...*" ("Allah is the Light of the heavens and the earth. The Parable of His light is as if there were a Niche and within it a Lamp: the Lamp is enclosed in Glass..." *Quran* 24:35).

He then said that his dream indicated that he would have three offspring, all of whom would become saints and spiritual guides. Among them, one would be a world famous saint whose spiritual luminosity would illuminate and charm the whole universe. Sayed Motiullah used to pray to Allah regularly that his dream would come true.

A few days passed. One night, his wife Sayeda Bibi Khairunnessa dreamt a strange dream and woke up. She told her husband Hazrat Motiullah that she had dreamt a pleasant dream. She and her husband were standing on a coastal beach by the sea. Many people were roaming by boat, some of whom were also diving into the sea. She picked up a glittering oyster and soon afterwards boarded the boat. After opening the oyster, a pearl of brilliant lustre was found inside it. The boat was illuminated by the pearl. They were very delighted. Others looked at them and congratulated them saying '*marḥabā*'.

In order to get more pearls, they dived into the water and got two more pearls. All looked at them with surprise. Others got many pearls but none of those was as lustrous as the first one. They expressed gratitude to Allah and returned home.

On hearing the details of the dream, Hazrat Motiullah became jubilant and uttered 'Mubarak'. He told his wife that she was truly fortunate. He prayed that their dreams would both come true. He said to his wife that the Merciful Allah would bless you with a son like a lustrous pearl, whose fame would spread all over the world and whose spiritual light would illuminate the universe. In fact, it is the mercy of Allah that the sun of *Nūr-e-Muḥammadī* is lighting up the universe, rising in the *Muḥammadī* sky.

Chapter 5

Genealogy

The holy family of the Prophet Muhammad (pbuh), who belonged to Quraish tribe and lived in Madina, has expanded gradually, in Asia and the Arab world, through his two holy descendants – Hazrat Imam Hasan and Hussain (R), who were among the dearest of persons to the Prophet (pbuh).

In the course of time, these two holy family chains met again at the city of Jilan, located on the Coast of the Persian Sea. In this family, which was the confluence of the two chains of the Prophet's family, was born the greatest saint, Quṭub-e-Rabbānī Maḥbūb-e-Sobḥānī Ghawth-ul-A'zam Muhiuddin Abdul Qadir Jilani Al-Hasani Wal-Hossaini, who had a Hasani ancestry from his paternal side and a Hossaini ancestry from his maternal side.

Branches of this potent amalgam of a family, after having crossed Arabia, then further spread, during the course of time, throughout many regions in Eastern Asia. Since they were the descendants of the Prophet (pbuh), they were blessed with expertise in religious tasks, as though religious leadership and guidance came naturally as their rightful inheritance.

Some members of the family, having been invited by the Emperor of Delhi, came to the Indian Sub-Continent and were tasked with the duties of being imam at the Delhi Shahi

Mosque, in which they engaged themselves in religious activities to spread the teachings and practice of Islam. Some of them were also appointed as judges.

As time passed, some others among them were invited by the Muslim Nabab and moved to Gour Nagar, the capital of what was then part of Bengal, where they were appointed as imam and judge, alike.

One of the descendants of the family, Sayed Hamiduddin Gouri, was appointed as the judge at the court of Gour Nagar. At one time, Gour Nagar became quite depopulated because of a horrible famine.

At that time, in 1575, Qazi Sayed Hamiduddin made an auspicious visit to Chittagong, which was a peaceful place and suitable for preaching Islam. He settled at Kanchannagar under Patiya thana and engaged himself in leading prayers and religious activities. A village in Patiya was also named after him as 'Hamidgao'.

One of his sons, Sayed Abdul Qader, came to the village Azimnagar, in Fatikchhari thana, as the imam of a mosque, and settled there. His son Sayed Ataullah, and then his son Sayed Tayebullah, continued to live in this village where they each acted as the imam of a mosque. He had three sons. The second son was Sayed Motiullah who moved to the village Maizhbandar. Everybody respected and revered him very much for his piety and religious knowledge.

In his holy paternity was born the universal saint, Hazrat Ghawth-ul-A'zam Maizbhandari Shah Sufi Sayed Ahmad Ullah (Q). Because of her being the mother of Hazrat Ghawth-ul-A'zam, the most fortunate Sayeda Khairunnesa Bibi was adored. She was honoured with the title 'Khairunnesa' of mother Fatima Khairunnesa (R). With her holy name, Allah will call Hazrat Ghawth-ul-A'zam Maizbhandari on the Day of Judgment.

Chapter 6

Account of birth

Once, in an auspicious moment, Hazrat Ghawth-ul-A'zam moved from Sayed Motiullah to the holy womb of his mother Bibi Khairunnessa. At this his mother felt a new sensation. She was, as if, day by day, gaining blossoming youth.

Oceans were sending plentiful rainfall through rain clouds. Because of the abundant rain the lands were becoming fertile. The plants and trees were producing more fruits and crops. Everything was doing its job perfectly. Everywhere there were the questions – *When will our hope be fulfilled? When will he arrive? Why is he so late?*

Her period of pregnancy came to an end. 'Nature then told the people, *Good news! Good news! Oh! But be careful! People of the world! Your cherished sun of hope is rising. Your saviour is coming to the world. Welcome him saying 'Khosh Amded'.*

Allah Himself passed the good news to Bibi Khairunnessa through a dream. *Oh Bibi Khairunnessa! Wake up, do not sleep more. My dearest mahbūb is arriving. Take him in your lap and kiss him affectionately, for you are his loving mother.*

In 1244 Hijri, 1233 Bengali, 1826 A.D. 1118 Moghi, on the 1st of Magh, on Wednesday, in the afternoon, at *Zuhr* time, Baby Ghawth appeared by order of Allah. Bibi Khairunnessa gleefully kept looking at him. A baby of unprecedented beauty

has come down to the world. As if a full moon had entered the house smilingly! She thanked the Almighty Allah and took him in her lap, kissing him affectionately.

The world seemed as if it had become illuminated with a new light. There was din and bustle of joy and happiness. A spring of delight and pleasure was flooding from everywhere. As though the sound of *marhabā – marhabā* was filling up the air.

What a joyous occasion! The very personality, for whose arrival the universe was eagerly awaiting, has, on this momentous day, arrived to the world. Birds were jubilantly singing his arrival song. The soft breeze spread his arrival news all around the world. The gardens were in blossom. The rivers were rushing towards the sea. Waves of gleeful gaiety were noticed all over, as if all were singing:

*Sad marhaba salle 'ala Ghawth-e-khuda payda hoye
Jan-e-Jaha wa qeblah -e-ahle-safa payda hoyee!*

As if the people stood all around him and chanted:

*Marhaba ya marhaba ya marhaba
Ghawth-ul-A'zam Maizbhandari marhaba!*

Everybody was gleeful and jubilant. Everybody had a smile on his or her face. As if the whole world was celebrating the moment of freedom. There is no sadness, no sorrow of emptiness. This is the end of deficiency. Peace prevailed and had replaced unrest and turmoil. The eternal mercy and endless blessings of Almighty Allah covered everything. A question of joy started filling the air, as it was asked, "Who is that new guest?" and "On whose arrival is the whole world delighted?" as the excitement and joy began spreading far and wide.

Chapter 7

Baby Ghawth in the lap of Nature

Three days passed after Hazrat Ghawth-ul-A'zam had been born. His father was making arrangements for the baby to be named on the seventh day. At night, he dreamt that the prophet Hazrat Muhammad (peace be upon him) was telling him "Oh Motiullah! My beloved one 'Ahmad Ullah' has come to your house." On hearing this, he became puzzled as he could not understand whom the Prophet (pbuh) was implying by 'my beloved one Ahmad Ullah'. He gazed at him (pbuh) in amazement. The prophet (pbuh) told him again that his beloved one had arrived in Motiullah's house. The prophet (pbuh) said, "I named him 'Ahmad Ullah' which is a combination of my name 'Ahmad' and the name of Allah". This time it became clear to him that prophet (pbuh) was telling him about his newborn baby boy.

As the seventh day arrived, it happened as though it had knocked at the door. A name-giving ceremony was held on the seventh day and his *'aqīqa* was performed in consonance with the precepts of the Prophet (pbuh) as taught in the *sunnah*. Relatives, who gathered on the occasion, proposed some names. At the end, when his father was asked to propose a name, he said, "I have been ordered in my dream to name him as 'Ahmad Ullah'. So he should be named 'Ahmad Ullah'. Everyone was pleased to know that the holy name was suggested through a dream. They offered supplication to Allah.

Henceforth, he would be known in the society as 'Ahmad Ullah'. What an act of the greatness of Allah! He embellished the personality, whom He would accept as his dearest beloved one, with the best divine name and qualities of His Prophet (pbuh).

In this regard, before his birth, Allah the Almighty named him as 'Ahmad Ullah', being a combination of Allah's original name 'Allah' and the Prophetic *wilāyati* name 'Ahmad'. He, the Almighty, ascribed him all divine qualities of the name 'Ahmad' and kept his soul concealed in the divine world. Then, at a time of His choosing, He manifested this name in this world, whose qualities will flourish in the near future.

This is the rule and practice of Allah which is not easily understandable to the creation. The depth of divinity and foremost greatness hidden in the name of 'Ahmad Ullah' is not easily detectable to the general people. It is beyond their temporal knowledge, in respect to the importance and deep divinity which is being veiled in the name of 'Ahmad Ullah'.

Distinction of his name

A great saint, Hazrat Muhiuddin Ibn 'Arabi has hinted about the advent of Hazrat Ghawth-ul-A'zam Maizbhandari Shah Sufi Sayed Ahmad Ullah (Q). He indicated that the great person, who would have this name and the symbols described by himself, would, having crossed the station of *fanā* (annihilation), remain in the station of *baqā* (the station of subsistence) which manifests a divine life with Allah, for Allah, in Allah and through Allah.

'*Aḥmadu*' is an Arabic verb that originated from '*ḥamdun*'. This verbal form is for countable first person singular and consists of present and future tense. Thus, the word means "I am praising or will do so". Consequently, '*Aḥmadu Allah*', which is a sentence with complete meaning, denotes "I am

praising (and will praise) Allah". On this basis, '*Aḥmad Ullah*' and *al-ḥamdu-lillah* connote the same meaning.

According to Arabic grammar, this form can also be used as *ṣifāt-e-mubālaghah* (superlative adjective), which can be used as both subject and object. Therefore, '*Aḥmad Ullah*' can also connote '*Muḥammadullah*'. '*Aḥmad Ullah*' means both 'I praise Allah' and 'person praised by Allah'.

Since the word '*Aḥmadu*' is a *Ghayr-e-Munṣarif* word, it does not accept the sign '*Kasrah*', rather, it is an independent word which does not get affected by any modifier. Accordingly, the nature of the person named '*Aḥmad*', usually, is always ascensional as well as by nature, tending to lead the divine traveller to Allah. The word '*Aḥmad*' also has a deep internal correlation with the holy name of '*Aḥad*' that is one of Allah's beautiful names.

The name 'Allah' is the most perfect one where all His holy attributes become concentrated. All other beautiful names of Allah originated from this one. With its power, all acts of creation transpire and exist. This will be the hub of all other names, qualities and creations. Its attribute is to direct all creation upward.

The physical postures of prayer reflect the shape of the letters of the word formed with '*Aḥmad*' and Allah. For instance, the first letter *Alif* is represented by the standing position, *Ha* in the bowing stance, *Mim* in the prostration and *Dal* in sitting position, thus, the first section of prayer completes the word '*Aḥmad*'.

Furthermore, the standing position symbolises *Alif*, the bowing position for *Lam* and the prostration position for *Ha*, thus, the word 'Allah' is completed. And the sitting position symbolises the entire name and word, '*Muḥammad*'.

Therefore, 'Ahmad Ullah' guides towards the external and internal adherence of Allah's order like the prophet Muhammad (pbuh) did. He proved the essence of the meaning of his name 'I am praising Him', by his absolute submission to Allah and total compliance with the divine order in his activities, worship, gesture and posture.

Every letter of his name represents the physical shape of prayer. In other words, he is formed with the shape of prayer. Hence, the name, 'Ahmad Ullah' is the place where divine qualities, be it apparent or veiled, can bloom.

There are many distinctions of the name Ahmad Ullah. Whoever is named Ahmad Ullah, has been set with the distinction of he who is glorious and praised by Allah. The upshot and excellence of the name are bestowed, naturally, upon him.

At the age of two years, he gave up drinking his mother's milk at his own will, as though naturally obeying the divine order as narrated in the Holy Quran, at which his mother was surprised and expressed gratitude to Allah with great pleasure. She did not face any trouble in stopping breast-feeding; rather it was as if he were helping his mother to obey the command of the Holy Quran.

Chapter 8

Childhood and Pursuance of Education

When he was at the age of four years and four months, his parents sent him to the village school (*maktab*) where he started learning Arabic and Bengali. He used to go to school but needed no guide. The All Merciful Allah is enough as his protector. He used to go to school every day on time and continued to keep following the instructions of his teachers. He never neglected study.

He had cordial relations with his class-mates at the school, having no quarrel, hatred and malice toward anybody. He was never interested in any redundant talk. Being meritorious and hard-working, he was always inclined to understand the lessons and to respect his teachers. He used to prefer to be in solitude.

He always tried to study with in-depth understanding. Subsequently, the Holy Quran and other religious books were his academic text books on the one hand, and the wide array of Allah's creation was his natural text book, on the other.

There were so many questions burning in his mind. Who created this world? Why was it created? It is sure that there are some reasons hidden behind this creation. Who maintains and controls the universal system? The birds sing about whose glory? Who is Allah? Why have we been created? What is our

duty towards our creator? He seemed totally absorbed in such thinking.

He was acquiring deep and vast knowledge under the guidance of his teachers, while Allah, being behind his creation, was bestowing him His special knowledge, which guides the way to get the answer to every question.

He learnt prayer at the age of seven years and used to attend the congregational prayer with his father. At the prayer time, he would become anxious and would not calm down until he offered his prayer.

He always secured first place in studies and nobody could match him in competitions. He won the affection and love of everyone by his sincere studies and polite conduct. The people cherished a hope that one day this boy would bring glory for his nation and his family. His childhood was as though it showed the whole course of his later life.

Thus, he completed his early education with reputation. There was no satisfactory arrangement in any local school or madrassa for his continued education. Moreover, at that time, higher education was not available in Chittagong. Religious higher education was only available in Calcutta. Hence, he needed to go outside his country to pursue his higher education, but the financial condition of his father was not that much good. People kept encouraging his father for his higher education. Consequently, he was sent to Calcutta Alia Madrassa. The boy *Ghawth-ul-A'zam* started for far-off Calcutta, in order to gain religious knowledge, by boat and on foot, since train-service, at that time, was not available.

In 1260 Hijri, he gained admission into Calcutta Alia Madrasa and pursued his education. He was a *ṣūfī* and pious person by nature and was an embodiment of *Al-Amin* (the trusted one) in honesty and trustworthiness. He would attend congregational

prayers in the mosque regularly and was never neglectful of any optional prayer.

He used to perform optional fasting. He never rested late at night and used to offer *ṣalāh Tahjud* and *salah Tasbiḥ*. He would recite the Holy Quran and other supplications regularly and used to spend most of his time in the mosque offering prayers and other religious practices.

Because of his spiritual power and natural sharpness, he could grasp the contents fully, and completed his studies within a short time. He would usually spend two thirds of the night in *murāqabah* and worship. He usually would not sleep deeply in slumber, but rather, used to rest one third of the night in sleep. He liked to be always with ablution.

He had a natural sweet voice and always had a gentle smile on his face and never liked too much gossiping or laughing loudly. At times, he used to stroll in open fields, solitary places or on river banks, absorbed in deep thinking. On other occasions, he preferred sitting quietly.

He would not speak to anybody while walking on the street except when giving *salam* and would always try to avoid watching this and that while walking, rather, he would always keep his eyes down.

On the night of Jum'a, he used to keep himself engaged in worship similar to the nights of Shab-e-Qadar and Shab-e-Barat and would observe Friday prayer as resplendently as that of the Eids. Thus, he would offer Jum'a prayer as comparable to that of Eid as well as celebrate, in accordance with the Sunnah, all important Islamic holy days with due respect. He would not even neglect any habitual *mustahab* practices, e.g. miswak, perfume and using pebbles during purification.

His teachers, class-mates and other people were very much charmed by his divine love and respectful behaviour. Whoever met him would be enamoured by his modest and calm behaviour, which they could not easily forget, and would recall and remember that about him the most.

Everyone, regardless of their age, treated him with respect and admiration and some of them would try to invite him to their house and entertain. Many people were interested to help him physically and financially. But he would not like to raise his hand except towards Allah, therefore, he did not like to stay in *jaagir* (a system where someone receives food and accommodation normally in exchange for tuition to children of a family).

Since his boyhood, he liked listening to religious speeches at *milad sharif* so much that he would go anywhere to attend the occasion of *milad sharif*. Very often, he would visit the shrines of the saints, where at times, he would spend the whole night. Most often he studied at the mosque.

He maintained such a religious lifestyle during his study at Calcutta Alia Madrassa for about eight years. He secured first position in examinations every year and thus received the monthly stipend, prizes, as well as acquiring a good reputation too.

In 1268 Hijri, he passed the final examination of Calcutta Alia Madrassa with distinction. He acquired vast knowledge in Ḥadīth, Tafsīr, Fiqh, Logic Maxim, Syntax, Uṣūl, Islamic Faith, Philosophy, Inheritance Law and other subjects, as well as gaining linguistic expertise in Arabic, Urdu, Bengali and Persian languages.

Chapter 9

Professional Life

In 1269 Hijri, He was appointed as a judge in the judiciary of Jessore District and thus, received the first professional inheritance of his noble family. He served in the judiciary for one year and showed a natural aptitude for the job, thus, he became famous and proved himself a reliable and respectful person to authority and to the people.

Passing sentences to the guilty would sadden him, as his true nature inclined and aligned with '*Rahmat-ul-lil-'Ālamin*' whose character is to show kindness to the living beings of the world. Therefore, he was not happy with the job.

He decided to study the course for the role of the judge or *Munsef*, so that he could take the role of protecting peoples' rights, where there is no cruelty, but rather, finding out the right information about the real matter and solving the problems involving right and wrong.

He also needed financial support to continue his study. Since merely earning would not serve the real purpose, it was also important to him that Allah's satisfaction was secured. Consequently, he decided to teach Islam and help people in understanding this divine religion. At that time, the post of head teacher at Munshi Bu Ali Madrassa, Calcutta was vacant. Because of his interest, the authority cordially asked him to

join the madrasa.

Later in 1270 Hijri, he voluntarily resigned from the post of judge in Jessore district and came to Calcutta to join the aforementioned madrasa as the head teacher. Henceforth, his regular task multiplied. In one side, he had to teach the Holy Quran, Hadith etc. on the other side; he had to work hard for his own study as well as to continue his own ascetic religious practices.

In that way, one year passed. The schedule for the *Munsefi* examination was announced. He appeared for the exam and eventually the exam was over. But there was a rumour that miscreants disclosed the question paper before the exam and committed forgery in the exam. The matter was brought to the notice of the government.

The examination result was announced. He secured the first place. But the authority cancelled the result because of the alleged forgery. As a result nobody was given the certificates.

How could the person, who was bestowed with Allah's representational honour and spiritual judgment, sit on an ordinary judge's seat? Since, it was not Allah's intention to confine him in a trivial temporal court, he was not given the chance, as though, his only task and responsibility was to worship Allah.

His reputation spread everywhere in Calcutta. Citizens used to organise religious programs to listen to him where he had been treated consistently with cordial respect. He was usually taken to the place of the programme with palanquin.

Chapter 10

Attainment of spiritual rank (*Wilāyat*)

Once, Hazrat Sayed Ahmad Ullah Maizbhandari (Q) was going to a religious programme by palanquin. On the way, he was recognised telepathically in the spiritual intuition of a farsighted saint, that of Sheikh Sayed Abu Shahama Muhammad Saleh Al-Qaderi Lahori (R) who was a direct descendent of Ghawth-ul-A'zam Hazrat Abdul Qader Jilani (R) and a *Khalīfa* of *Qaderi Ṣūfī* Order.

Sheikh Sayed Abu Shahama Muhammad Saleh Al-Qaderi Lahori (R) had two brothers. His elder brother was Haji-ul-Haramayn Sayed Delawor Ali Pakbaj (R) who never got married and was a *Majzūb Quṭub* of his time. Always being drowned in the sea of divine love, he used to remain in his private room and only once in a week on Friday he would come out.

He was not used to taking oath through touching disciple's hand. It is said when he was out of the room, people as well as animal and birds, on viewing his face, used to dance with *wazd* and divine inspiration.

His younger brother was Hazrat Shah Sufi Muhamad Munir (R). He was also a renowned spiritual master (*pir*).

Their forefathers lived in Delhi and Lahore and guided the people to religious tasks. Gradually, their work-area spread

from Lahore to Calcutta which, consequently, led them to migrate to Calcutta where they had many disciples and devotees.

Hazrat Shah Sufi Sayed Abu Shahama was searching for a spiritually qualified person, whom he could hand over his spiritually acquired '*Lal*'. Once, after the *Zuhr* prayer, he was discussing about religion with his disciples in his house. At that time, it was as though someone from behind the scenes, was whispering to him "Oh Abu Shahama! Holder of luminous '*Lal*'! The very person you have been searching for is approaching towards you. Welcome him with due respect."

Before long, the palanquin, carrying Hazrat Sayed Ahmad Ullah Maizbhandari (Q), was passing in front of the door of his lounge.

The hunter of divine love shot an arrow of spiritual insight and the target got shot. He was fascinated to see the bright, moonlike face of Hazrat inside the palanquin and asked "who is this competent passenger? He is, surely, a leader of spiritual guides. Do any of you know him?" Everybody was amazed and silent except one of his disciples Shah Enayet Ullah, who answered that he knew him and then gave a brief account of him. On hearing that, his attraction increased and he asked Shah Enayet Ullah to go to him hastily and to convey his invitation for a meeting.

The disciple went to the palanquin carrying Hazrat and conveyed the invitation. Hazrat was hesitant to answer to such sudden invitation as many people were waiting for him at the programme, but, nonetheless, an invitation from a great saint could not be ignored. There should be a divine intention behind it. Hazrat, closing his eyes, remained quiet for a while and then said, "It is a grace of Allah. Let us go." He got down from the palanquin and it went back.

The gathering disciples welcomed him warmly and he was guided to the lounge of their master. As Hazrat went to Shah Sayed Abu Shahama (R) to greet him, he stood from his seat, shook hands with him, and embraced him cordially. He then asked him to sit on his own cot, side by side like close friends.

They started mysterious dialogues of divine love. The disciples were amazed to see such a situation and kept looking at them. Through such spiritual conversation Ghawth-ul-A'zam Hazrat Ahmad Ullah Maizbhandari (R), sitting on the divine love-dais of Hazrat Lahori, attained the '*Ghawthia Lal*' which had previously been achieved before by Hazrat Lahori. Ghawth-ul-A'zam Hazrat Ahmad Ullah Maizbhandari (Q) was bestowed with the spiritual station of *Ghawthia* after having taken oath to him.

Then Shah Sufi Hazrat Abu Shahma (R) sent one of his *khalifa*, Enayet Ullah, to the kitchen and ordered to serve all special food to Hazrat. The order was carried out at once. When Enayet Ullah came with all special food, Hazrat Abu Shahma asked Hazrat to accept those foods.

Even though Hazrat took food at his home, he did not abstain from eating his spiritual master's consecrated food. So, saying 'Bismillah', he started eating. Before long, the whole tray was emptied. Although the tray was full with food, he was, as if, not satisfied. He asked for more. At this, Abu Shahma (R) said, "Dear! The food that has been preserved for you in my kitchen was served before you. If you need more food, you will have to cook on your own."

In essence, He said that the divine blessings and power that had been stored in his heart were already offered to him. If he wanted more spirituality, he had to attain it by his own religious inspiration and ascetic practices.

In this way, Hazrat could attain all divine bestowal and spiritual

power at the first meeting with his master, as well as qualifying to be his master's principal *khalīfa* and dearest friend.

Ghawth-e-Pak then left the place for that day. After his departure, Hazrat Shah Sufi Abu Shahma was saying, "This time Allah has fulfilled my desire. He granted me the one I was awaiting. The person that is the most qualified one I have ever shaken hands with. May Allah exalt him.

Although Hazrat took leave, an infinite spiritual communication was established between them which was always aflame. Both of them were eager to meet each other. If Hazrat missed a meeting, Abu Shahma would become very anxious and come to his house. In such a way, being a single soul in twin bodies, Hazrat passed the station of *Fanā Fī Sheikh* within a short time. Such situation continued for a while.

Under such circumstances, he was ordered by his master to attend Qutubul Aqtāb Hazrat Shah Sufi Sayed Delawor Ali Pakbaj (R), elder brother of his master in order to get his blessings.

Having been ordered, he headed to meet him. When he reached the house, Al-haj Hazrat Shah Delawor Ali (R) came out of his room. As Hazrat Aqdas greeted him, his auspicious look fell upon Hazrat. He bestowed Hazrat with his spiritual power and blessings among which the *Qutubiat* was paramount.

In this way, Hazrat attained the blessings of two great saints. It is such a mystery that how he could achieve everything at his first meeting, which is an evidence of his great internal spiritual qualification.

Perfection in spirituality

From that time on, Hazrat's impassionate state (*jazb*) became

irresistible. As though a great spiritual ocean has emerged, combined with the ocean of Baghdad, which streams in three spiritual paths. Allah (exalted be He) said in the Holy Qur'an, "*Walal ākhiratu khayrul laka minal ūlā*" - "and the last shall be better for you than the first".

In accordance with the essence of this verse, with the influence of his spiritual *jazb*, it was as if the spiritual sea and the ocean started to cause swinging motion and movement. But despite that he was not calm, nor did he stop. How could someone, who is longing for Allah, be satisfied with annihilation in created beings?

He was questing to become the spiritual confluence of heavenly oceans and the source of spirituality. In order to achieve that station, he engaged himself in religious teaching during the daytime and spent the whole night in meditation, ascetic practices and other religious tasks.

In fact, he was implementing his master's advice of 'cooking the food on his own'. He used to spend most of his time in spiritual states of *murāqaba* and *mushāhada* which resulted in intensifying his divine attraction that caused him to be self-oblivious and lose inclination for food.

He continued his life in such an ascetic way that he used to fast regularly, being satisfied with having only a small quantity of food or drink. As a result, he came down with disease and became very weak and pale.

This was not an ordinary illness. It streamed from the flame of divine love. Its source was the heart where Allah's secret knowledge was poured, and created a spiritual flood. No doctor could cure such disease. The only thing that filled his heart, was full of spiritual aspiration, and annihilation unto his Beloved.

His two friends, Sultanpuri Mawlana Jan Ali and Askarabadi Mawlana Abdul Bodi, attended to him during his illness with great sincerity. Many people used to visit him. Yet he remained silent and speechless.

His health was deteriorating day by day and his two close friends, who were from the same region, became very afraid, as if they had given up all hope of his survival. They were thinking to find out a way to move him to his house in such a condition.

On the other hand, a great peril befell Hazrat's family. His father Mawlawi Sayed Motiullah passed away after the *Zuhr* prayer on 29th *Ashar*. 1275 Hijri, on a Monday. Some days passed with great sorrow and grief.

In such situation, a letter was received informing of the tragic news of Hazrat. Tragedy after tragedy! Everyone became perturbed and his mother was very distressed. As everyone advised, his brother Shah Sufi Sayed Abdul Hamid was sent to Calcutta. As ordered by the *Pir*, he fetched Hazrat home with the help of his two aforementioned friends.

Chapter 11

Marriage and Family life

After returning home, Hazrat was recovering from illness day by day with the mercy of Allah. His physical condition improved considerably in a short period of time. But, as before, he remained engaged in *murāqaba* and other ascetic practices. He was not interested in family affairs. He was always careful so that the dirty side of social life could not hamper his spiritual life. He used to look unblinkingly, as if absorbed in watching the mysterious activities of nature with his divine insight.

His affectionate mother was worried to witness her son in such condition and was thinking about how to make him allured to family life. She thought that her son would feel attraction to family life if he got married.

In 1276 Hijri, in the summer month of *Boishakh*, the first month of the Bengali calendar, at the age of 32 years, he got married to Sayeda Alfunnesa Bibi, daughter of Munsî Sayed Afazuddin who lived in Azimnagar. As to Allah's will, his wife died within six months of the marriage.

In the same year, Hazrat's mother got him married a second time with Sayeda Lutfunnessa Bibi of Azimnagar, daughter of Sayed Afazullah. She was a very intelligent and beautiful woman.

She tried to charm him and attract him to family life by using many lovely and charming means. But how could it be possible to attract a person, who has seen the eternal divine beauty, to the beauty of a woman or the allure of the world? Eventually, all her efforts were in vain and Hazrat continued his ascetic life as before.

Time was passing in that way and after two years, in 1278 Hijri, his wife gave birth to a daughter who was named as Sayeda Badiunnessa Bibi. She died at the age of four years. Afterwards, a son was born but died within a few days. All were worried as Hazrat became childless. In 1282 Hijri, 13th of *Choitro*, the last month of the year in the Bengali calendar, in the evening, another son was born and he was named as Sayed Fayzul Hoque. After eight years, in 1289 Hijri, his wife gave birth to a daughter who was named as Syeda Anwarunnessa. Hazrat's only son Mawlana Fayzul Hoque died in young age before Hazrat, leaving two sons.

Hazrat Aqdas, occasionally, continued giving religious speeches and conducting other religious tasks only for two years, from 1276 to 1278 Hijri. Sometimes, he was not willing, at all, to accept any invitation. After some days, he stopped giving religious speeches.

Nine years passed and the appropriate moment knocked at the door. Allah, Lord of the universe, wanted to expose him to the universe. He was bestowed with the highest station of divine initiation (*Wilāyat-e-'Uzmā*) and was chosen as the highest spiritual representative of the Prophet (pbuh).

Hazrat could not hide himself any more. He was created as a mercy to the universe and to serve and guide mankind. When Allah (exalted be He) determined to take up his publicity, how could he hide himself?

Hazrat was desperate and did not make any efforts to earn money. He was completely dependent on the Merciful Allah. He had strong faith that he belonged to Allah who, in turn, would take the responsibility of maintaining him.

However, his brothers became annoyed and thought that he may try to earn if they did not support him. Eventually, they separated Hazrat and compelled him to maintain his family on his own. Although they were his younger brothers, he was happy with what they did and accepted it positively as the will of Allah. He strongly believed that whatever Allah does, that is for the greater good, and that welfare is only from Allah.

Next came the question of who would cultivate his inherited land. He decided that his brothers would cultivate the land. They will keep half of the crop as the lease share and the rest would be given to him. In 1282 Hijri, an agreement was finally reached among the brothers to cultivate the family land collectively, and Hazrat would be given one sixth of the income from the cultivation.

Henceforth, he had a separate family as well as being with his mother, who also was staying with him. Despite that he had no worry and spared no efforts to earn, rather, he had deep faith in the mercy of the Ever Merciful Allah.

He used to say that human beings were His best creation which demands that they be surrendered completely to Him; therefore abstain from sin, carry out His orders and try to win His mercy and satisfaction. You should treat all of His orders and divine precedents with patience. Eventually, He will surely resolve all problems.

Nobody could distract Hazrat away from his firm intention. He did not get diverted with any request, rather, he is only eager to observe his Lord's order and indicative precedent.

Chapter 12

First exposure of *Wilāyat* and Arriving of *Fatūhāt*

Gradually the issue of family insolvency started becoming more acute. His mother became worried about his future. The hut in which Hazrat lived was of straw thatching. As it was a pretty long time that the thatching was changed, replacement was necessary. His mother, with difficulty, managed to arrange bamboo and straw. Four workers, all of whom were employed on a daily basis, came to do the job.

His mother told him, "My son, it is now time for lunch. The guest workers have to be entertained. But there is no arrangement for that." He remained self-oblivious. When his mother repeatedly asked him about the arrangement, he smiled and said "Ok, Mom" and dived again into meditation.

Neighbours and other members of the household started whispering to each other that it would be a scandal if the tired workers returned starving. They also commented "If you chant Allah, Allah, sitting in the house, will He come to your house and give you food? Has Allah forbidden working?"

Having had their bath, the workers came for lunch. Hazrat said to his mother, "Mother, the guests should be given a mat to sit on and have their lunch." His mother told him in a low voice, "What will be done with the mat? Today we do not have

anything to cook.” Hazrat again said, “Mother! A mat should be given to sit on and have lunch. I am also coming. We will have lunch together.” Having no alternative, his mother arranged the mat. The guests entered into the house. Hazrat was yet to come to the guests.

What an excellent glory of Allah! Guests, who had visited the house of his beloved one, had to be entertained. As His friend’s guests were, in fact, His own guests, the arrangement had been done much earlier. Prestige of His beloved one was His own prestige. Therefore, He Himself was entertaining them.

The guests were present in the house and waiting for lunch. Hazrat was yet to join them. His mother and his wife were anxious and burning with shame. Other householders became fed up and irritated with Hazrat. They were saying that it would have been better if the guests were returned hungry without giving them the mat to sit on and serving no food. “How could we, all of a sudden, arrange a meal for four persons?” they were asking, as if they were dying of shame.

At that moment, a man was seen approaching towards the house with two porters behind him. The porters were carrying food. They sat on the bank of the pond and wanted to know the residence of ‘*Faqir Mawlana*’. At that time, Hazrat came out of his room. They were very much pleased to see him and greeted him with *salam* and showed respect and reverence.

They presented the comestibles before Hazrat and said that these gifts had been brought for him as ordered in a dream. Hazrat received that cordially and asked them to come to the house after performing ablution.

There presented mutton and pilau of fine rice which seemed as though it had only just been cooked. They entered into the

house after performing ablution. Hazrat now had seven guests in his house, whom he entertained with great pleasure. He kept some food in his house and sent the rest to the neighbours.

Thus, at the first stage of exposing his divine initiation, Allah (exalted be He) entertained the guests in His beloved one's house by sending heavenly '*Mannā-Salwā-like*' gift.

After some days, his affectionate mother passed away. As his worldly affection and love for his mother was cut down after his mother's death, his devotion to Allah further deepened.

Henceforth, he did not have anyone as his guardian. His parents, spiritual master, teacher had passed away and reached to the presence of the Almighty Allah, as though they were attracting him to the divine presence of Allah (exalted be He). Meanwhile, his age crossed forty years. The divine intention did not want to keep him hidden any more.

Once, Hazrat Aqdas was entering inside at the entrance to his house, from his *dāira sharif*. He saw that the paddy was being husked at their yard. He stepped into the house and asked his wife to give him a basket to take his share of the paddy. She requested him not to take the basket, as it would be a shame if the paddy was not given. If they wanted to give their share of the paddy, they would have called them, as well as she knew their nature.

Even then, Hazrat was insisting on giving him a basket to collect fine paddy from their joint property. Finding no other alternative, she gave him a basket. Hazrat placed his basket alongside with the other baskets. His other brothers started filling their baskets with paddy and taking them to their respective houses.

Although his basket was lying empty, he was sitting there, hoping that he would get his share of the paddy. All paddies

were distributed and no paddy was given in his basket, nor did they speak to him.

Hazrat continued watching them with surprise. He, being a generous person, never imagined the cruelty and selfishness of the worldly life. Such dirty self-interest and an immoral act was done by the brothers. Self-interest can turn a man into an inhuman. He was wondering why they did not give him his share. At long last, he returned to his house with an empty basket, hanging his head in shame.

One of the neighbours, Muazzin Sayadullah started laughing and said sarcastically, "What happened? Why didn't you put any paddy in Mawlana's basket? Now he has to return with an empty basket. What will he say to his family?"

Hazrat's wife also was not happy at the development. She said, "why didn't you listen to me and went to get some of the paddy. They are now mocking us." Hazrat replied in a soft voice "I went there to get my legal share. I don't know why they did not give it. If Allah wishes, there will be a huge quantity of paddy." Saying that, he went on into meditation.

Two days after that incident, Anar Ali Shikdar of Maizbhandar, Munshi Mia Jan of Gamaritala and some other honourable persons came to Hazrat with more than eight hundred kilograms of fine rice, as well as other offerings which they presented before him.

From that day, many people with different desires and needs were coming to him, bringing gifts and presentations for him. As a result, various kinds of fruits, rice, milk, chicken, fish, food etc. were piling inside his house.

Hazrat Aqdas, who was generous and most charitable, used to keep a little portion of those presentations and distributed the rest

among his neighbours and other people. Sometimes, he would distribute everything among the poor and distressed people. On some occasions, he used to send items to his friends and relatives.

The poor and needy persons, as well as some greedy persons, always gathered in his court. Hazrat would give whatever someone had asked him. Hazrat Solaiman (pbuh) prayed to Allah for an empire in order to help the poor and the needy people. Similarly, Hazrat Aqdas prayed for the empire, of both sides of the world and the hereafter, in order to help the poor and the distressed people.

Luckily for them, Almighty Allah sent him to the world, in the last age, as the master of a great spiritual empire to help all creatures to be rid of sufferings.

Eventually, the All Merciful Allah did not want his dearest *Mahbub*, leader of the saints, Ghawth-ul-A'zam Maizbhandari; Hazrat Shah Sufi Mawlana, Sayed Ahmad Ullah (Q) to remain hidden behind the curtain anymore and brought him to the limelight.

Chapter 13

Hazrat's acquaintance among the scholarly community of *Ālims* and miraculous activities

Within a few years, Hazrat's miraculous power and divine qualities spread throughout the world like rays of the sun's light. People, regardless of their religion, age or colour, were rushing towards his spiritual Darbar. Not only human beings, but also the demons, spirits, and animals attended to his presence and acknowledged his command and superiority. All were coming to his Darbar Sharif to realise their respective hopes and aspirations. The news and publicity from everybody was the same.

Laudation of his miraculous and spiritual power spread rapidly across the region. Consequently, the number of visitors increased dramatically and it became difficult to accommodate them in his house. Visitors were bringing so much gifts, money and other things that it also turned into a hard task to maintain them. His residence, like a market place, was always crowded with visitors.

Wherever he went, a vast concourse of the devotees and the masses used to follow him and gathered around him. Many poor, destitute and greedy people used to wait around his residence to get a share of the money, gifts and such that were brought to his residence. Whoever asked him for anything, to those he would give away with great generosity.

Since the situation had changed, there was then no hardship in his family, while his neighbouring families also became solvent. His family is now busy in serving the guests and the visitors.

His spiritual influence spread over the surrounding people through his talks, gestures, stance and behaviour. Everyone, who came into his contact and trusted in his authority (*wilāyat*), got spiritually enlightened and their desire was fulfilled with the influence of his divine power.

Whoever came into contact with him was sure that his hopes were materialised, and he would achieve spirituality according to his own inner-quality, as if he had connected his illuminated soul with theirs, just as though every soul was linked with his spiritual stream.

Consequently upon that, miraculous symptoms, be it implicit or explicit, were active in the hearts of the gathering people. As a result, people from all walks of life, irrespective of their religion, caste or creed, became his followers, whom he guided towards divine love and spirituality.

On the one hand, the influence of Hazrat's spiritual guidance and miraculous activities was spreading rapidly, on the other hand, a group of Muslim clerics, who failed to understand the essence of the religion and did not have the taste of spirituality, launched propaganda campaigns against him and tried to prevent his divine campaign.

The non-believers termed Prophet Muhammad (peace be upon him) as '*Kāhin*' or magician and mad. Likewise, some non-believers of his *wilāyat*, who were complete bigots and ignorant to such things, slandered Hazrat '*amāl-e-siflī*', while others slandered him for practicing '*taskhīr-e-khalq*' or in

other words, unremunerated services. Although those ignoramuses and bigoted 'clergy' claiming to have religious insight tried by all means to prevent the masses from coming to this great saint, it was not strong enough to face the spiritual attraction of Hazrat.

History tells that Islamic scholars, group after group, came to Ghawth-ul-A'zam Abdul Qadir Jilani (R), to argue and oppose him, and were defeated by his divine power. Eventually they had to acknowledge his spiritual supremacy. In the same way, hostile Islamic scholars with opposite opinions, group after group, visited Hazrat Sayed Ahmad Ullah Maizbhandari (Q) with different viewpoints and goals, yet in the end, had to bend down before his spiritual power and divine love and consequently, acknowledged his superiority.

People from many backgrounds, including devotees, saints, leaders and ministers came to visit him, with deep faith and great respect, in order to drink from the spiritual stream of the grand saint Ghawth-ul-A'zam Hazrat Sayed Ahmad Ullah Maizbhandari (Q).

**Recovery from disease with the influence of
Hazrat by opposite comestible**

Qazi Mawlana Golam Qader of east Maizbhandar had two sons of whom one was Alhaj Qazi Mawlana Abdul Aziz while the other was Dr. Qazi Mawlana Khalilur Rahman. In their boyhood, they were suffering a lot from fever and some other diseases. Their parents became frustrated as they were not being cured by treatment of many well experienced and skilled physicians. They thought that like their preceding offspring they would also not live for long.

They heard of many miraculous things performed by Hazrat,

but did not believe. During that time, Hazrat's fame was just spreading as Faqir Mawlana Saheb.

Being helpless, one day, Qazi Golam Qader's wife said, "We tried a lot but Allah is not giving any result. Should we let the boys die in that way? People say that Allah's friends can even change the fate. They can, at the time of death, return the angel of death and extend the life. They also can revive the dead. I strongly believe that if the 'Faqir Mawlana' blesses them, Allah will cure them by his prayer." Qazi Golam Qader answered, "In this age, there is no saint like the great saint Abdul Qader Jilani (R). Everyone makes a living on sainthood. What can the Faqir Mawlana do if Allah does not cure them by so many medicines? No one can save my boys, if Allah does not write it in our fate."

His wife was very displeased with such a reply. She decided to send the boys to Darbar Sharif secretly. One day, a neighbour was going to Darbar Sharif. She sent the boys accompanied with the neighbour. The physician told the boys to avoid mango for a long period. As the mango was sour, it could be harmful, they had been told. Following that instruction, the boys abstained from eating mango.

As the boys came to Hazrat and gave him "*salam*", he called them to him and asked them to sit before him. Then Hazrat, affectionately, gave them sanctified mango to eat. But the boys did not want to eat mango and said that their illness would increase if they ate mango. It was forbidden for them to eat mango. Hazrat said, "No! No! These are your medicine. Your disease will be cured if you eat them." On hearing that, the boys ate the mangoes with pleasure.

When they got home, they informed their mother about the matter. The mother was afraid of the consequences of eating

mango and asked the boys not to disclose it to their father.

After that, day by day, the boys were coming round noticeably. Within a few days, they were fully cured and their health improved. Their father Qazi Golam Qader thought that the boys came round by the medicine prescribed by the doctor. Later, he came to know that, for a long time, they had stopped taking the doctor's medicine. He asked his wife curiously about the doctor who was treating them. She replied that the doctor was Faqir Mawlana and the medicine was mango.

He was surprised and wanted to know the story. His wife gave details of what happened without any hesitation. He was amazed and expressed gratitude to Allah and articulated his faith in Hazrat's spiritual power and miracles. Henceforth, he started visiting Darbar Sharif. He used to narrate that miracle of Hazrat at various places. He used to say, "Poison can turn into honey and harmful food can turn into medicine with the blessings of the holy saints."

Hazrat's spiritual insight and exposure of *kashf*

A contemporary of Hazrat, Mawlana Abdul Ali of Nanupur in Chittagong was a renowned Islamic scholar who was not aware of the spirituality of Hazrat. Rather, he considered that as like yoga and common accomplishment.

Once he was in search for some fruits to prepare dessert. But he could not manage to get any. So he decided to send his son to his childhood friend Faqir Mawlana to get some fruit. Because he knew that visitors to Darbar Sharif bring many types of fruits.

One day he sent his eldest son Mawlana Muhammad to Hazrat's residence with a *taka* and a handkerchief. He told him to give the money to Hazrat's son Sayed Fayzul Hoque and

inform him that he was badly in need of some fruit which he did not find anywhere else. He also instructed his son to bring whatever fruit he got. He was thinking that it might not be possible to get all the required fruit. He did not mention the quantity and types of fruit needed.

Being instructed by his father, the son arrived at Hazrat's residence and informed Sayed Fayzul Hoque about his needs. He offered him the money and the handkerchief. But Sayed Fayzul Hoque refused to take the money and asked him to take whatever fruits he needs.

At that time, Hazrat was sitting in his room at the house. He asked his son to send the guest to him and he went to Hazrat and gave him "*salam*". Hazrat asked him to give the cloth, but denied to take the money.

Then Hazrat chose some fruits from the baskets and put them in the handkerchief and bundled it. He then said, "Son, please, give them to your father and tell him that all of his required fruits are given here. There will be no problem. But, do not open it on the way."

Mawlana Muhammad gave "*salam*" and left the place with the handkerchief. He was wondering that he was not told about the quantity and kinds of fruits. How could Hazrat make sure that the correct fruits were given? However, he thought, everything would be clear when the bundle was open.

When he got home, he handed over the bundle and the *taka* to his father and informed him everything. He said smiling, "I even haven't told you about the quantity and the types. How could he know it?"

He opened the bundle and was amazed to find that everything was given as per his requirement and in exact quantity. He kept

saying that "I was mistaken. He is not an ordinary person. He is surely a great saint with spiritual insight and divine intuition. How could he know the exact need and requirement?" Henceforth, he had faith in Hazrat's spirituality and became one of his disciples. He did not forget this incident till his death. He and his son used to tell it wherever they went.

(A) Mohsenia Madrasa established and teacher appointed by the spiritual influence of Hazrat

Once, Shah Sufi Mawlana Sayed Mosihullah Mirzapuri entered into Mawlana Bashirullah's Mosque at Katalgonj in Chittagong, before the first light of dawn, to offer the late night vigil prayer (*tahajjud*).

He saw that only one person was sitting there doing *murāqaba* and his body was covered all over. He took him to be his fellow disciple Musa Mia. He said jokingly, "You remain busy with family work during the daytime and show sainthood only at night. It is not right for you. Veiling the face is not the right way to achieve sainthood."

He said it thrice but got no response. Being close friends, he took the cover forcibly, and was puzzled to see that it was not his friend Musa Miah. Rather, it was Ghawth-ul-A'zam Hazrat Sayed Ahmad Ullah Maizbhandari (Q) who was fully absorbed in *murāqaba* and his eyes were red.

Considering that as a misconduct with Hazrat, he became very much upset. He was trembling in fear and shame. Hazrat Aqdas understood the situation and said smilingly, "Is it Sayed Shaheb? Brother! I have driven the Christians from Collectorate Hill. There I have given one chair to you, one chair to Mawlana Khuda Newaz, one chair to Mawlana Zulfiqar Ali and another chair to Sufi Abdul Wadud."

Mawlana Sayed Mosihullah failed to understand the essence and importance of that holy forecast and spiritual mystery of Hazrat.

After about eight years, the court was shifted from the aforementioned hill to its present place – ‘Kasari Pahar’ and Mohsenia Madrasa was established on that hill. As per the prediction of Hazrat, those people were appointed as the teachers of the madrasah. Mawlana Sayed Mosihullah then understood the reality of Hazrat's prediction. In that way, the first Islamic educational institution was established with the spiritual influence of Hazrat.

(B) Site selection for Hathazari Madrasa

It was long before the Hathazari Madrasa was established. Hazrat Aqdas was travelling and arrived at Hathazari. He said that the scent of Quran and Hadith was coming out from here. Then he walked around the place and demarcated its boundary.

Nobody understood the reality and essence of his prediction and mysterious action. After many years, Hathazari Madrasa was founded within this boundary demarcated by Hazrat. The people then could realise the veracity of Hazrat's saying and action. They also understand that Hazrat had a higher level of *kashf*.

In this regard, Mawlana Nazir Ahmed narrated this story in the 4th part of the book ‘*Nadwatul Mukallifin*’. In a similar way, many madrasas, colleges and religious institutions were established with the explicit influence of his spiritual power.

**(C) Hazrat spiritually influenced on the site
selection and founding of Ahmadia (Jamia Millia)
Madrasa and the mosque**

Ahmadia (Jamia Millia) Madrasa Nazirhat, which bears the name of Hazrat, and the adjacent Mosque were established as the result of his prediction and spiritual power.

There was a big *banyan* tree. Hazrat, while travelling, used to sit under that tree. One day he tagged some pages from the Holy Quran on the *banyan* tree. He used it to indicate the place where the madrasa and the mosque are built now, and would say, "There are my six books here. You should read them." After a long time of his saying, the madrasa and the mosque, with the name of Hazrat, were established there, which bears the sign of his great spirituality.

**Devotee rescued from the sea by
Hazrat's spiritual clout**

Mawlana Rahimullah, who was Hazrat's neighbour, lived in Akyab city in Mayanmar and spent his time in giving religious speeches and other tasks. He was a *sūfī* minded pious person.

One day, he went to a house to deliver a religious speech. Three beggars, who were dressed as Muslim clergy, came and asked the landlord for help. He gave them 25 paisa. But they were not satisfied and demanded more. The landlord became angry and called them names using filthy words. Despite that, the beggars did not leave the place. The Mawlana requested the landlord not to use filthy words and urged him to be gentle. Then the landlord gave them one kilogram of rice and the beggars left.

Such a situation as that saddened Mawlana Rahimullah. He

thought to himself that it is very insulting to pledge for help from others because of insolvency. He also understood that poverty destroys humanity and brings humiliation. He made a strong decision that he would not even continue religious work, in order to earn money. He thought that people surely do not cordially respect a cleric, even if he spends his time conducting religious work.

Eventually, he decided to get a job and was searching for one. One day he heard that there were some vacancies at a hospital. He applied to the hospital. The authority, finding him qualified, employed him as a nurse.

He returned to his house and informed his friends about the job. But they were displeased at the news. They said that it would be an insult for a religious person like him to work as a nurse in a hospital.

They suggested that he started a business. He said that he did not have enough money. A rich friend promised to provide him with the capital needed to start the business and advised him to do the chili business, as there was a good demand for it in the market. He accepted their advice and started the business, instead of joining the health service.

He, initially, supplied chili of Tk. 1000, which brought a profit of over Tk. 500. Everyone, including the investor, was very happy at this news.

He borrowed more money. He then bought chili worth Tk. 2000 and headed to Akyab city by boat. He used to buy chili from village markets which were far away from Akyab city. After voyaging for some distance, dusk was falling. Since it was not safe to travel by boat at night, they anchored off the coast and the sailors fell asleep.

At the close of night, he dreamt that someone was telling him that he is in great danger and had to be careful. He woke up. His heart was trembling. The sky was covered with dark cloud. The air was blowing heavily. He called the sailors who then were trying to save the boat and the commodities. He started praying to Allah seeking safety.

A few moments later a heavy storm broke. Everyone gave up hope of saving the boat, instead they were struggling to save their own lives. Within a blink of an eye, the boat sunk in the deep sea-water. The sailors were not seen anywhere. He was struggling to keep afloat and the violent storm drove him to the Bay of Bengal.

He was conscious. At that crucial moment, he remembered Faqir Mawlana, who was also his fellow disciple. He called for help and made a firm intention that he would attend Faqir Mawlana if Allah saved his life. Upon such remembrance and heart rending appeal, Hazrat could not but extend his spiritual power to save the endangered.

Mawlana Rahimulla watched as a divine light was seen speeding towards him. Within the blink of an eye, Hazrat held his right arm while his master, Sheikh Muhammad Saleh Al-Qaderi held his left arm and brought him to the shore. They placed him under a tree and moved their holy hands over his body. After a while, Hazrat told him to return home and then both disappeared.

He laid there tired and naked. In the morning, a local man found him naked and gave him a sheet of cloth. The man took him to a house and nursed him back to health. Then, after eating some food together, he narrated what had happened.

Later, he became anxious because the money belonged to

somebody else. He then came to the river bank, but did not find the boatmen. After walking for a while, he found wreckage of the boat and saw the wet chilies, brought by the waves, were piled up at a place.

His friends heard the news and came to search for him. He dried the chili with the help of his friends and later sold them in Akyab city. It was found that only Tk. 50 fell short of the capital.

He remembered the exceptional miracle and spiritual power of Hazrat and expressed gratitude to Allah. He also narrated the whole story to his friends. He returned the principle sum to his rich friend and came back home.

He visited, on the day after returning home, Hazrat Qebila and greeted him respectfully. Hazrat right away started reciting lines from a Persian poem.

*“Ba dariya dor munafa be shumar ast
Agar khahi slamat bor کنار ast”*

“It is very much profitable to collect pearls from the sea-bed. Nonetheless, there are also dangers waiting in the sea.”

He meant that if someone wanted to be protected, he had to remain on the land which is safe and peaceful. From that comment, Mawlana Rahimullah understood that Hazrat knew everything about the incident and it was his spiritual power that saved him in the sea miraculously.

One day his spiritual master told him that it was not necessary for him to visit his master any more. His master said, “You should go to Shah Sufi Sayed Ahmad Ullah Maizbhandari and accept his companionship.” After a long period of time, he could understand the real essence of his master’s advice.

Miracle in offering pomegranate

Mawlana Azimuddin of Nanupur was a teacher in Forhadabad Madrasa. He came home on holiday and was invited to a friend's house in Kifayetnagar. From there, he was going to the madrasa along the road adjacent to Hazrat's residence and Hazrat was sitting on the steps of the *ghat* at the side of the pond.

He covered his face with an umbrella so that Hazrat could not see him and tried to pass him. He was known to Hazrat and a friend of him. But he did not have faith in his spirituality. Rather, he considered that as ordinary yoga practice.

As soon as he was crossing by, Hazrat called him, and said, "Mawlana! Please, come here." Being embarrassed and having no alternative, he came in front of Hazrat. Once he gave "*salam*" to Hazrat, his whole body started trembling and his heart was activated spiritually. His heart became full of respectful fear. He, being humble and showing great respect, sat down before him.

Hazrat asked him whether he was going by the residence of Mawlana Abdul Karim. He replied, "Yes". He gave a big pomegranate in his hand and said, "Give this pomegranate to him, please, and tell him that it is suffering from fever. He should cover it with a quilt."

Then Hazrat started narrating precisely some of the conversations that took place between Mawlana Azimuddin and Mawlana Abdul Karim. Hazrat also said, "Brother! It is not beneficial to stay longer with a yogi. You should leave. It is time for you to go to madrasa." Then Mawlana Azimuddin left the place offering parting salutations.

Mawlana Abdul Karim was a renowned Islamic scholar and

known to Hazrat. They occasionally discussed about the spirituality of Hazrat.

Mawlana Azimuddin, as he was walking, thought that "We were mistaken. Hazrat is not a yogi. He knows everything about our assumption and discussion. He even narrated exactly what we discussed. There should be reason hidden behind his comment, 'The pomegranate has got fever.'"

When he met Mawlana Abdul Karim, he handed over the fruit and informed him what Hazrat had said. He laughed like a drain and said that such impossible utterance is not worthy of being considered. He also commented, "If I cover the pomegranate by a quilt, people will laugh at me and label me as a mad person. I cannot do such a stupid thing!"

Mawlana Azimuddin replied "Don't laugh at." There must be a reason behind it which we cannot recognise. He is not an ordinary saint. He even knew our assumption and conversation."

He replied, "You must have become his victim and now are trying to trick me into his yogi trap."

Mawlana Azim said. "Brother! That's right. It seems like Hazrat 'Umar." He then left for madrasa. He was full of anxiety, as if Hazrat had robbed him of peace of mind.

He went to the madrasa the next day and was informed that Mawlana Abdul Karim had been suffering from severe fever. There was no hope. He remembered the holy utterance of Hazrat and hurried to the patient's home where he found the physician waiting.

He asked about the pomegranate given by Hazrat. It was handed over to him. He then fed Mawlana Abdul Karim the

whole pomegranate and covered him with a quilt. After some time, he started to sweat heavily and the fever left. Within a few days, he came round gradually.

The two friends again started discussing about Hazrat. Mawlana Azimuddin understood the mystery of the pomegranate. He said, "Hazrat is a great saint with spiritual insight. Having known about your forthcoming illness, he gave me the indication and sent the pomegranate as the medicine. It is very difficult to understand their mysterious utterances. Mawlana Abdul Karim also understood the mystery of saying 'pomegranate be covered by a quilt' and believed in his spirituality.

After some days, they attended Hazrat and became his disciples and asked forgiveness for their previous mistakes. They always discussed and preached about the miraculous action of Hazrat in the society. In this way, Hazrat made two opponent Islamic scholars his very obedient disciples and blessed them with his divine power.

Hazrat viewed luminous in the mosque

Sayed Nurul Hoque Miah, a nephew of Hazrat, was married to the eldest daughter of Mawlana Sayed Abdul Latif of Nanupur.

One night Mawlana Sayed Abdul Latif was going to his home from Hazrat's residence accompanied with his son Abdul Bari. While they were passing in front of Darbar Mosque, his son, suddenly, exclaimed, "Father, the mosque is on fire." He looked at the mosque and found that it was not fire, rather, but a celestial light was falling from the sky on the body of Hazrat, who was deeply absorbed into *murāqaba*.

The son asked, "Father! What was that?" He whispered to his

son, "Now keep quite. I will tell you later." He came to the mosque door and found that none but Hazrat was sitting there. His holy face was illuminated beautifully with the celestial light, as if, he was merged with this.

Sayed Abdul Latif left the place quietly and headed towards their residence. His son kept asking, "Father! What was that?" As the son was not likely to understand, he replied simply that it was the miraculous light of Hazrat. He reached a decision that it was an evidence of Hazrat's authentic spiritual authority of *wilāyat*.

In the morning, he came to Darbar Sharif. He took the oath in Hazrat's hand and became his disciple and was thus, bestowed with the Mercy of Allah (exalted be He). He used to discuss most often with the people about the divine sparkle of Hazrat, after that.

**Whole body trembled with Hazrat's
spiritual sight**

Mawlana Abdul Jalil of Ambaria was a renowned and pious Islamic scholar. He heard many critical stereotypes regarding Hazrat and his disciples. Eventually, he also started criticising them.

Once, he was going to honour an invitation along the bank of Binajuri Canal which was on the southern side of Hazrat's residence. He started after the midday prayer (*Salat-e-Zuhr*).

He saw Hazrat sitting on the bank of the canal and people were surrounding him. He covered his face with an umbrella so that Hazrat could not see him and was passing by hastily.

Suddenly, Hazrat called him and said, "Mawlana! Where are you going? Please, come here for a while." He stopped. He felt

that something very powerful magnetised him towards Hazrat. He went to Hazrat and greeted him with the "*salam*". He then sat down in the open field.

Hazrat started discussing with him about the relation between prayer and the *Ka'ba-e-Haqiqi* in a low voice. Hazrat, while discussing mysteriously, casted his spiritual glance upon him. As a result, his whole body and heart started trembling. His heart became full of divine inspiration. He was sitting there completely absorbed in spirituality, as if all his *laṭīfa* were electrified.

The sun was setting and the time of the afternoon prayer of '*Asr*' was about to end. Hazrat called him and said, "Mawлана! Get up. Prayer time for '*Asr*' is nearly over." He returned to his consciousness. He offered his prayer there. After some time, he took leave of Hazrat and returned home. He did not go to the invitation.

From this incident, he strongly believed that Hazrat was a powerful saint. Since then, he used to praise *wilāyat* and the miracles of Hazrat, although, he would, often, criticise his disciples.

In that way, many Islamic scholars and religious workers came to him and attained faith on his spirituality and *Ghawthiyat* which they considered as their duty to preach about.

Chapter 14

Acquaintance of Hazrat's spiritual *wilāyat* through dream

Sub-registrar Mawlana Sayed Forrokh Ahmed was a prominent disciple of Hazrat. At first he worked as a School Inspector. He used to visit saints and *ṣūfī pīrs* frequently. He had been searching for a competent spiritual saint so that he could take oath to him and worship Allah sincerely in accordance with his guidance. But he did not find any such perfect saint.

Once, he saw a dream. His father, Sayed Aminuddin, who had passed away at the first stage of the exposure of Hazrat's spirituality, asked him, "Son! Why are you so worried?" He replied, "Father! I am worried. I have not yet found any competent saint to take oath to him." He got the reply that it is always dark under the lamp.

His father also said, "It is like announcing in the whole town about a missing child who is on your lap."

After this dream, he thought deeply and concluded that the lamp should be Hazrat, who established a reputation for his spirituality. His residence was also near to his. One day he visited Hazrat who, upon seeing him, started reciting some Persian poem right away.

*"Koshishe ke 'ishk daram na gozar mot badisa
Be janaza gor na ayi be majar khahi amad."*

Once he heard these lines, his heart got sparkled with the divine light and he started crying. Hazrat said, "Why are you crying? You are the most beautiful rose in my garden." Then he bestowed upon him such as with spiritual insight which created a mysterious sensation inside him. When he calmed down, he became his disciple.

He was always eager to visit Hazrat and would become restless if he missed the chance to see him. He found it very difficult to continue with both his service and visiting his master. Consequently, he decided to leave the job so that he could attend his master more frequently.

One day he said to Hazrat, "I stay far away and it is not possible to come frequently. I want to be in your companionship. So I decided to leave the job. Now I humbly seek your permission." Hazrat replied, "No, no. You should not leave your job. I have granted you a chair. You will sit in your place like an angel."

He did not understand the meaning of his speech. After some days, he was appointed as sub-registrar in 'Muhammad TakirHat', which was three miles away from his residence. After some days, his office moved near to his residence. He had continued the job as the sub-registrar in this office for about thirty years. It meant that he could come to visit his *pir* more frequently. Now he understood the inner meaning of Hazrat's saying.

**Hazrat taught mystical knowledge
(*Ilm-ul-Bāṭin*) through dream**

Mawlana Nurussafa of Kanchannager under Patiya Thana was

a disciple of Mawlana Abdul Hai of Mirzakhil.

Whenever he asked his master about spiritual knowledge, the master used to refer to relevant books and would discuss the outer face of spirituality. On the other hand Mawlana Nurussafa was interested in the inner reality and truth (*ḥaqīqat*). Consequently, he was not satisfied with text book knowledge. He was anxious and worried that he had not yet attained any spiritual knowledge through dreams or any other means.

He narrated that one day he asked his master about the inner meaning of the Quranic verse – “And whoever is blind in this world shall be blind in the world to come” (17:72). In reply, his master, as usual, referred to some books. He became upset.

Although he had been practicing Sufism for a long time, he did not feel any divine sparkle in his heart. He was only engaged in worship. Being totally deprived from spiritual blessings such as *ilhām* or *ilqā* from his current *ṣūfī* teacher, or *pir*, he started thinking, “I thought my master as the competent one and accepted his pupillage. What can I do now?” He started praying humbly and sincerely to Allah to guide him.

One night, He saw in his dream that Ghawth-ul-A‘zam Maizbhandari was teaching him a big book and was indicating to the inner meanings in every phase. In his dream, divine inspiration and passionate zeal was sprouting from him. He asked, “Master! Who are you? Where can I find you?” He was answered “Maizbhandari” and he woke up. He started crying, because, he had his own *pir* and was thinking that, how could he go to Maizbhandar to visit another *pir*?

Six months passed after this had happened. He had a dream that he came to a darbar that he did not know. People were

saying that it was Maizbhandar Darbar Sharif. He woke up and understood that it was an invitation for him to visit Maizbhandar Darbar Sharif. He considered it as an answer to his prayer.

Earlier, he had arguments several times about the spiritual status and power of Ghawth-ul-A'zam Maizbhandari, in order to know about his position, with Mawlana Ahmad Safa, who was an attendant of Hazrat. After some days he came to Maizbhandar Darbar Sharif with Mawlana Ahmad Safa. He was observing Hazrat's gesture and attitude. At first sight, he was not impressed. Because his *pir* was tall and very handsome contrary to Hazrat. He was wondering what to do.

Next day, he came to Hazrat, who instantaneously, started reciting the verse – "Perish the hands of Abu Lahab and perish he." (111:1). Since Abu Lahab did not believe in the prophet Muhammad (pbuh), he was considered as a non-believer.

He did not understand why Hazrat was reciting that specific verse and whom he was indicating to. Qazi Asad Ali, a famous *khalīfa* of Hazrat, was present there. He told him that maybe Hazrat was indicating to him. He also said, "Perhaps, you have not yet fully believed in his spirituality. You will not succeed. It is better for you to return." On hearing such comment, he realised that Hazrat had the inner insight. Otherwise, he could have not read his mind. He got frightened.

He came out and took ablution. Then he, inwardly, repented and asked for forgiveness. He then returned to the presence of Hazrat and kissed his feet. Hazrat asked, "What do you want?" He replied, "I ask for the knowledge." He instructed him that he should recite the Holy Quran and then recite the 30th part.

He did not understand the mystery of such instruction. He was

wondering that how it could be possible to acquire knowledge only by reciting the Holy Quran and what was the reason behind reciting the 30th part at the end. Therefore, he asked Qazi Asad Ali, who explained the mystery that reciting the 30th part of Quran means reciting *wazāif* with sending peace and blessings of the *salam* to the prophet (pbuh). This is part of *ṣūfī* terminology.

He stayed with Hazrat for a while. His heart and whole body were trembling. Hazrat ordered him to return home. He continued reciting the Holy Quran and the *wazāif* at home, consequently, he was acquiring spiritual and temporal knowledge. Henceforth, he also received, from time to time, heavenly enlightenments through *ilhām* and *ilqā* as well as he could sense divine love and inspiration in reciting the Holy Quran and in other acts of worship. He was satisfied with his spiritual quest.

After some days, he again came to Hazrat and took the pledge of *bay'ah* to him. He stopped going to Mirzakhil. Eventually, he was bestowed with *khilāfah* from Hazrat. He composed many *ṣūfī* songs, which have got very deep insight and mystic meanings.

Disease cured by Hazrat's spiritual power

Qazi Mawlana Monowar Ali Khan, father of Mawlana Badrul Hoque Khan B.L., a renowned lawyer of Chittagong Court, was a well reputed person. During the early days, Qazi Monowar Ali was deadly against Darbar Sharif.

Wherever and whenever he got the chance, he used to propagandise, be it in written or verbal form, against Darbar Sharif. He proclaimed that it is, according to Islamic *Shari'ah*, a sin to visit Maizbhandar Darbar Sharif. He also propagated a

false image of Darbar Sharif that the visitors and followers of it would be considered as innovators, idol-worshippers and non-believers.

In that way, he indulged in propagating against Allah's beloved one with all his strength. Allah can guide whoever He wants (Exalted be He) to the right path, through a mysterious process, just as He did in the case of Hazrat Omar (R), who, during the early stages, was against Islam and then became a devoted follower of Islam.

Allah (Exalted He be) caused him a severe disease and compelled him to take shelter of the saints and to have faith in their spiritual power. As the Almighty Allah wished, he had an ulcer on his back, which was continuing to get worse. Many doctors and physicians medicated but every effort ended in vain.

One day he visited the civil surgeon at Chittagong General Hospital, who, after thorough examination, commented that his ulcer was incurable. He suggested that there was no alternative except operation, which may also risk his life. The patient could go for the operation at his own risk.

On hearing such news, he became very upset. He did not agree to go for the surgery for he feared that it may cause him an early death.

Qazi Asad Ali, a renowned *khalifa* of Darbar Sharif, was his relative. He requested him to pray for him. Qazi Asad Ali said, "Please, do not get so upset. Allah is Merciful and Almighty. He can, if He wants, revive the dead. There are some doctors empowered by His divine grace, who can cure anything. Perhaps, you have done something wrong, which angered Allah. In such situation, I suggest that you should surrender

yourself to a spiritual doctor and pray to Allah for His forgiveness and mercy. Allah will surely remove your illness."

"Where can I get such a saint? I will surely surrender myself to him, if I find one." Replied Qazi Monowar Ali.

Qazi Asad Ali said, "Let us go to Hazrat Qebila at Maizbhandar Darbar Sharif. I strongly believe that you will surely come round with his blessings. He is the Ghawth-ul-A'zam, the saviour of sinners and sufferers."

In order to save his own life, Qazi Monowar Ali agreed. After some days, both of them went to Hazrat at Darbar Sharif. Qazi Asad Ali was one of the prominent disciples of him. He introduced Qazi Monowar Ali to Hazrat and prayed, "Master! He came to you after having been failed in all medication. He is now praying for your blessings and mercy."

Hazrat told him to grind some black pepper and warm them up, then put them on the ulcer. Qazi Asad Ali did as Hazrat instructed. The ulcer became split and the poisonous substance came out and, gradually, he came round. After having witnessed such divine power, Qazi Monowar Ali became a devotee of Hazrat.

Spiritual status and divine insight of Hazrat

Haji Mawlana Abdur Rashid of village Satbaria under Patiya Thana, was a devotee of Hazrat. He was well known in the society as a *ṣūfī*. At that time, Mawlana Nur Bakhs of Farhadabad was a teacher in Mohsenia Madrassah. He had great affection for his student Mawlana Abur Rashid.

It was before the death of Hazrat. Mawlana Nur Bakhs was teaching in the classroom. Suddenly, he said, "Most of you usually visit Mawlana Shah Sufi Sayed Ahmad Ullah

Maizbhandari. I do not have any doubt that he is a great saint. Though, since he is an impassionate (*majzūb*) saint and does not pray regularly, I have not yet visited him out of fear. Because, I am a man of work and I fear that my status may change, if his insight fell upon me.”

Mawlana Abdur Rashid answered, “Respected teacher! You will surely understand everything, if you visit him for yourself. Please, do not listen to any propaganda. I believe that he is not an impassionate (*majzūb*) person, instead, he is, beyond dispute, the greatest saint of this age. I think it shall be better if you visit him.”

After some days, Mawlana Nur Bakhsh got some holiday time and came to see Hazrat, who was sitting in *dāirah* sharif. He came to Hazrat and greeted him with “*salam*”. Hazrat, instantaneously, said, “Sir, why have you come to a *majzūb*? Sir, why have you come to a *majzūb*? I am not simply a *majzūb*, rather, I am a *majzūb-e-sālik*. I offer my prayer in Bayt-ul-Muqaddas!”

Once he heard these sentences, he was stunned, as if he was electrified by those words. He sat down there and after some moments, left the room in order to follow the courtesy.

He returned surprised. He understood that Hazrat had attained the highest status of spiritual *wilāyat* or ‘*majzūb-e-sālik*’. After he had visited Darbar Sharif, his divine inspiration increased so much that he now could become absorbed in reciting the Holy Quran and prayer. He himself used to proclaim this incident.

Introduction of Hazrat and his spiritual blessings

Mysterious words and spiritual blessings to Mawlana
Abdur Rahman

Mawlana Abdur Rahman of Sattakul under Rawjan Thana was a renowned pious person, who was also a devotee and follower of Hazrat. He narrated that Mawlana Rahim Ullah and he used to frequently visit Hazrat. One day, Hazrat asked him, "Do you know Takirhat?" "Yes, Master! I know it." He replied. Hazrat instructed him to start a business at the piedmont of the mountain of *Tūr*.

He went home and managed to get only 22 taka with great difficulty. The next morning, he went to the town, where he bought some stationary goods and returned home. The following day, he started his business at Takirhat. Within a short time, his shop was empty. There were no goods left for selling. He counted his money and found that he had sold the goods worth 22 taka for 76 taka.

The next day, he went to the town and bought goods of 120 taka and agreed to pay it back in instalments of 50 taka. He also bought a beautiful mirror for Hazrat. The day afterwards, he came to Hazrat with the mirror. He presented the mirror and said, "Master! Having followed your instruction, I made a huge profit on the business in Takirhat."

On hearing this, Hazrat became very angry with impassionate zeal and threw the mirror. He said, "Who told you to do business in Takirhat? Do not run any business in our market." Then Hazrat attempted to hit him with his stick kept at his left side, and he ran away fearfully.

He became worried and did not understand what his mistake was. Despite that, he went to the market with his goods to sell. Although the market was crowded, he could not sell anything. A day later, he went to the town to return the goods. He described the situation to the wholesaler and asked him to take the goods back.

Later, he came to Hazrat and found him sitting on a chair,

surrounded by his devotees and followers, in the inner courtyard of his house. He threw himself to his feet, like an insect threw itself into the fire, and started crying heavily. Hazrat hit him hard with his stick several times and tried to take his feet away from his hand.

His nephew Sayed Golam Sobhan, who was also known as Chunnu Mia, was present there. Hazrat told him, "Chunnu Mia! Please, lift him." He managed to lift him with great struggle. Although everyone was trying to soothe him, he kept crying his eyes out.

Hazrat instructed them to prepare a beverage and distribute it among the people. Hazrat served him a drink with his own hand. Then he ordered him to travel to Maymanshing district. With this order, a new hope was raised in his heart.

In the evening, he set out for Maymanshing district. It had become night before he had travelled far. But he continued to travel even faster. He became tired after travelling the whole night.

He took shelter in a house in Nizampur, where he stayed for three days. In the meantime, a baby of this house fell ill. They were searching for a doctor. He also got worried. The man requested him to see the baby with the name of Allah. Having remembered Hazrat, he read some common supplications and surprisingly, the baby was cured. The family was very pleased with him and offered him seventeen taka.

After that he left the house and started his travelling again. When he got tired of walking, he took shelter in a house in the village Sorail in Comilla district.

With the mercy of Allah, he again got something to work there. The house-wife had been suffering from severe labour pains. Having no alternatives, they asked him to give them an amulet.

Once he gave the amulet, the woman gave birth to a baby. The landlord requested him to be his guest for a few days and then arranged his journey. Maymanshing.

In Maymanshing, he stayed at a mosque. During this time, his divine attraction was escalating gradually. Observing his spiritual condition, people were turning into his devotee and started asking him for blessings, amulets, etc.

He was fortunate enough to be under the spiritual sight of Hazrat, and resultantly, whatever he did was a success. People with different needs were gathering around him. The *Mutawalli*-supervisor of the mosque took him to his house. People were giving him money which was being maintained by the supervisor of the mosque, who, later, would send money to his home regularly.

Within a short period of time, he became well-known as the 'Mad Mawlana'. Everyone had good faith upon him. He could not pray or fast regularly for he was often absorbed in divine attraction.

A local Islamic scholar named Mawlana Jamal Uddin became very angry at him and a resultant opposition emerged against him.

One day, he heard that Mawlana Jamal Uddin was coming with a large group of people and became frightened. He thought that Mawlana Jamal Uddin, accompanied with his followers, was coming to argue with him about his not praying regularly.

He asked Hazrat through meditation, to help him. While in meditation, he saw that Hazrat was in front of him and telling him, "Abdur Rahman! Do not be nervous. Jamal Uddin can do nothing. You are my son and I am with you."

He opened his eyes. Suddenly he uttered verses of Persian

poetry;

*“Ahle dunya kaferan-e motqand
Roz wa shob dor bak bak wa dor zak zakand.”*

“People, greedy for this world, are as if non-believing. They pass their time in gossiping.”

At the same time, Mawlana Jamal Uddin reached his door. When he heard these lines, he stared at Mawlana Abdur Rahman for a while. Then he said to his companions, “All of you should go back. Why did you come after me? Have you come to enjoy the fight between two Islamic scholars? Go back. *Shari’ah* law is not applicable to this person. My perception is that this man is a follower of a matchless spiritual king. I think that this person is a great saint. All of you should return with great courtesy.”

Then he entered the house. He did not sit on the bed, instead he sat respectfully on the floor before him. He kept quiet for a while and then said, “Master! I was falsely accused of killing a judge and illegal trespassing. Please, pray for me.”

Suddenly, it came out from his mouth, “You are acquitted on all charges. You are released.” Mawlana Jamal Uddin then returned to his home. After some days, a date for the verdict was settled. The judge acquitted him of all charges.

Mawlana Jamal Uddin’s reverence increased. He came to him along with a follower and gifted him ten taka. He said, “Master! I have been acquitted because of your blessings. I came to your presence to inform you about this.”

Mawlana Abdur Rahman, having witnessed the spiritual power and mercy of Hazrat, fell in prostration and thanked Allah.

Chapter 15

Spiritual blessings and sacred message to Mawlana Kanchanpuri

Mawlana Abdul Aziz of Kanchanpur under Noakhali district was a renowned *khalifa* of Hazrat. He was well-known for his piety and was able to attain Hazrat's spiritual blessings. He had many devotees and followers who managed to purify their hearts with his divine blessing.

Mawlana Abdul Aziz narrated that when he first came to Hazrat, he was lying in his room and his body was covered with a cloth. When he entered the room, it appeared to him that only a piece of cloth was on the bed. He checked repeatedly and found that Hazrat was not on the bed.

Suddenly, he noticed that Hazrat uncovering his face, was looking at him. Hazrat said, "Please, observe the etiquette. It is a place of etiquette. There is the Holy Quran beneath your feet."

On hearing this, he felt that as though, his feet were on fire. He became frightened and sat down. After some moments, Hazrat again looked at him and said, "Like a pigeon, live happily and with purity." He replied with a fearful voice, "Master! Everything is in Allah's hand". Hazrat replied, "You uttered the truth. But you should observe what I have said."

Then he asked him, "Who sent you to me?" Mawlana Abdul

Aziz answered that Ahmad Gazi son of Muhammad Gazi of Rupsha had sent him. On hearing this, Hazrat said, "The prophet Yousuf's brothers threw him into a well, but Allah saved him. Likewise, his brothers will throw him into a well, but Allah will save him."

Hazrat then ordered him to go to the outer house. Entering the house, he saw that Hazrat too was entering the house through the south door. Hazrat lay down on the bed and put his head to the north side. Mawlana Abdu Aziz sat beside him facing to the west. Hazrat, whose eyes became red, started giving him divine sparkle through eye contacts, which exposed sign of divine inspiration in his body. Mawlana Abdul Aziz said, "I swear by Allah. I never saw Hazrat with such red eyes in my life".

Hazrat then went out leaning on the shoulder of his nephew Mawlana Aminul Hoque and again returned. He reclined on the bed and ordered Mawlana Kanchanpuri to put on his cloths overturned and he did accordingly. But he did not understand the reason. Later he realised that Hazrat indicated that he preferred internal beauty to the external one.

Hazrat then told his followers gathering around him in annoyance, "Why have you forgotten Allah and are chasing me? Is it not the day of Jum'a? All of you should take ablution and go to the mosque to offer the prayer. And saying Allah Allah, you should go back to your respective residences."

Everyone became aware of their religious duty after receiving such order from Hazrat. Consequently, everyone was rushing towards mosque. Hazrat slowly followed them. When everyone had got near to the mosque, he went back to the house.

After Jum'a prayer, Mawlana Abdul Aziz returned and saw Hazrat enter the *dāirah* sharif and lie on the bed. Hazrat then

started pouring spiritual blessings and divine enlightenment upon him which created a condition in him that was beyond description. After some moments, Hazrat returned to inner house.

Next day Hazrat was very calm and was taking tobacco. Mawlana Abdul Aziz came to take leave and started crying. Hazrat asked him, "Why are you crying?" "I should be counted among your servants." He prayed. Hazrat agreed and said, "Ok".

But he kept crying. Hazrat again questioned, "Why are you crying again?" He pleaded with him, "My name must not be omitted from Hazrat's good book, even if I make any mistake. This is my earnest prayer to you." Hazrat assured him, "Do not worry."

He then attempted to kiss his feet with great respect, but, Hazrat said, "Not now. Your hope will be fulfilled in future." He stood up and before he could give salam to him, Hazrat raised his right hand and said "Assalamu Alaykum. He had to reply to the salam saying Walaykum Salam and took leave.

Soon after returning home, he went to see Ahmad Gazi Chowdhury and informed him about Hazrat's comment. He smiled and replied, "I do not have any brother who can throw me into a well. It is hard to understand the ambiguity of the remarks of the saints. There must be a mystery hidden in this comment".

After some days, he again visited Hazrat who ordered him to recite the Holy Quran. When he returned home, he started reciting the Holy Quran. He realised, at once, that there was a sound in his heart, analogous to that of a clock. He felt relieved and spiritual purity prevailed his body and soul. In that way, he was able to memorise some parts of the Holy Quran.

After some days, again he visited Hazrat. When Hazrat saw him, he said, "Why have you come again? You have already memorised such parts of the Holy Quran."

Hazrat did mention specific number of the parts. But the narrator forgot the exact number. Therefore, it is not mentioned here. Hazrat said exactly the correct number of the parts of the Holy Quran he had memorised.

He brought a phial of perfume for Hazrat which he offered respectfully and said, "Master! Being a poor person, I could not bring anything for you." Hazrat, looking at him sympathically, said, "I am not in need of anything from you."

A native Islamic scholar also came to Darbar Sharif with him. He used to make negative and sarcastic comments regarding Hazrat. Once Hazrat saw him, he turned his back to him and recited a poem of the Poet Khosru.

*"Khalq mi guyed ke Khosru bot purasti mikunad
Ar-e Ar-e mikunam ba khalqe 'alam kar-e nist."*

"People say that Khosru worships the idols. Yes, I really worship the idols. This is my personal interest which people have nothing to do with."

Listening to these lines of the poem, the Islamic scholar realised his mistake as well as he understood that Hazrat knew everything about his faith and past conversation. This was why Hazrat turned his back to him.

He threw himself to the feet of Hazrat and prayed for his forgiveness. Hazrat forgave him and bestowed him. After some days, he took oath to Hazrat and became his disciple.

Mawlana Abdul Aziz Kanchanpuri narrated that after the

demise of Hazrat, one night he saw him in his dream. He attempted to shake hand with Hazrat who refused and said that if he tried for thousands years continuously, he will not be qualified to touch his hand.

Upon hearing this, being upset, he started crying and asked, "Master! How can I gain such quality?" Hazrat taught him a supplication and ordered him to continue reciting it, in order to be qualified. While reciting this supplication, he woke up.

He was overcome with emotion, because, he was not permitted to kiss his feet while Hazrat was alive and after his death, again, he was not able to shake hand with him. He considered himself the least fortunate person.

He was absorbed in thinking that Hazrat gave him commitment that in future his desire would be fulfilled. Now he is not alive. How it could be materialised?

One night he again saw Hazrat in his dream. He saw that he was standing in front of Hazrat, who, as usual, asked him who he was. He replied quickly, "I am your servant Abdul Aziz." Hazrat enquired, "Are you the one who tied up my ear?" Hearing such comment, he threw himself into Hazrat's feet and started kissing his feet and Hazrat was saying "On the Day of Judgement, I will firstly proclaim, '*Lā ilāha illallāh*- there is no deity except Allah."

He woke up and sat down. A new hope was raised in his heart. He was also wondering why Hazrat said, "Are you the Abdul Aziz, who tied up my ears?" He was worried whether he had done any misconduct with his spiritual master.

At long last, he concluded that Hazrat indicated to nature of the relationship between a spiritual master and his followers. The *pir* can't help listening to his disciples, thus, the ears of a

spiritual master, as if, were always tied with his disciples.

He again wondered what the reason behind the comments made for Ahmad Gazi Chowdhury was. After the demise of Hazrat by four years, he heard Chowdhury Abdus Salam, in a meeting in Dhaka, saying that Ahmad Gazi was thrown into a well by his step-brother. No one can survive from such danger without Allah's mercy.

He remembered Hazrat's comment about him. But he was also confused that Ahmad Gazi told him that he did not have any brother.

After a long inquiry, he came to know that the step-brother, whom his father moved to another place with his mother and did not recognise him as his own son, had filed a lawsuit against Ahmad Gazi over inheritance with the instigation and help of some rival landlords, which made things awkward for Ahmad Gazi who could not find any way to avoid such lawsuit.

Mawlana Abdul Azizi met Ahmad Gazi and reminded him of Hazrat's comment. At this, he became assured that he would be able to win the lawsuit with the spiritual blessing of Hazrat. His respect and devotion for Hazrat increased.

He sent Mawlana Abdul Aziz Kanchanpuri to Darbar Sharif with many gifts and presentations. Mawlana Kanchanpuri came to Darbar Sharif and prayed for Ahmad Gazi.

After some days, the step-brother was compelled to try to settle down the lawsuit. Later, all of a sudden, he died. Eventually, Ahmad Gazi won the lawsuit.

In such ways, Hazrat always rescues his devotees and followers from danger. In fact, the whole world is considered like a seed before his spiritual sight.

Chapter 16

Miracle in replying to Muhajir-e-Makki's *salam*

Hafez Ahmadullah of the village Neyazpur in Noakhali district narrated that Haji Mawlana Amiruddin of the same village was a disciple of Mawlana Joinpuri. While he was on a pilgrimage visit to Makkah, he came in contact with Mawlana Abdul Hoque Muhajir-e-Makki, who was a great saint and a renowned Hadith narrator.

Mawlana Amiruddin was able to attain his spiritual blessings. When he was taking leave to return home, Muhajir-e-Makki instructed him, "Please, visit Ghawth-ul-A'zam Hazrat Mawlana Ahmadullah Maizbhandari (Q) and convey my *salam* and reverence to him."

The pilgrim did not have faith on the spirituality of Hazrat. But, observing Muhajir-e-Makki's reverence for Hazrat, he also developed a little faith on him. After returning home, he started for Darbar Sharif in order to convey the *salam* to Hazrat.

Shortly before he reached the Darbar Sharif, Hazrat had started saying "*Wa'alaykum Salam*" repeatedly. The devotees could not realise whom Hazrat was replying and were looking from one side to another.

After some moments, Haji Amiruddin appeared before Hazrat. Hazrat kept saying "*Wa'alaykum Salam*" and Amiruddin did

not have any chance to convey the *salam*. He was thinking how to carry out his duty.

Hazrat then told him, "Since you conveyed my friend's *salam* to me, please, also convey my *salam* to him and give 'Shah Kulzam' these 25 paisa, which I borrowed from him. He gave him 25 paisa and said goodbye to him without giving him any chance to answer.

Haji Amiruddin did not dare to comment and started for home. He concluded that both Abdul Hoque Muhajir-e-Makki and Ghawth-ul-A'zam Maizbhandari were great saints. Muhajir-e-Makki sent him to Maizbhandar Darbar Sharif in order to dispel his misconception about Ghawth-ul-A'zam Maizbhandari.

He became worried as he had again been burdened with another task. He had already gone to pilgrimage and returned home. How could he convey *salam* to Muhajir-e-Makki? Who was Shah Kulzam? Where could he meet him?

Then a positive thought arose in his mind. Since he was burdened from a great saint, Allah would surely help him.

He was passing his time worried. On 16th Ramadan, when he was coming out of the mosque after offering Jum'a prayer, a rich old man of his native village held his hand and told him, "Haji Shaheb! I was looking for you. I intended to go for pilgrimage this year. I would like you to go with me. I will bear all the expenditure of travelling and your family expenses until we return."

Then he gave him fifteen taka and requested him to spend them on necessary staffs and to prepare for the journey. Having witnessed such a miracle of Hazrat, his devotion and respect for him was boosted.

On the scheduled day they set out for Makkah in order to observe pilgrimage. When they reached there, he first conveyed Hazrat's *salam* to Muhajir-e-Makki. In reply to the *salam*, Muhajir-e-Makki eulogised Hazrat as the greatest saint.

Eventually, they finished their pilgrimage, but, Haji Amiruddin could not trace Shah Kulzam. He searched for him but ended without any result. People informed him that it was not easy to meet Shah Kulzam as he was not an ordinary person.

Having no alternative, he had to set out for home and boarded a ship. He was restless, as he was not able to complete his duty. He was, however, holding a firm faith that since Hazrat had given him that responsibility, he would surely help him transcendently to finish the task.

After voyaging some way, he saw some people throwing coins into the water. He came to know that this place was said to be the area of Shah Kulzam, the lord of the water.

Haji Amiruddin was watching carefully. Suddenly, he saw a very tall and handsome man standing in front of him, whose feet were at the bottom of a boat and whose head was near the ship. He stretched his hand towards him and told him, "You have got my 25 paisa. Please, give them back to me. Haji Amiruddin quickly gave him 25 paisa. Taking the paisa, Shah Kulzam said, "*Marhaba Ghawth-ul-A'zam Shah Ahmadullah*" and disappeared.

Haji Amiruddin did not even get the opportunity to show it to his companion. He thanked Allah for he got the chance to meet Shah Kulzam and could deliver Hazrat's trust.

He was also wondering about the relationship between Hazrat and Shah Kulzam. He understood that Hazrat Aqdas was, in fact, the Ghawth-ul-A'zam.

Chapter 17

(1) Mawlana Shahabuddin Joinpuri in companionship with Hazrat

Mawlana Shahabuddin, a descendant of Hazrat Mawlana Keramot Ali, used to revere Hazrat. One day he came to Hazrat, who was, at that time, heading north by the front of the pond-side embankment. Mawlana Shahabuddin, along with Khaej Ahmad and many other devotees, followed him.

Hazrat, out of the blue, turned back and said, "Is it Brother Khawaja Shaheb?" Khaej Ahmad answered, "Master! I am your servant Khaej Ahmad."

Mawlana Shahabuddin was thinking, inwardly, "I am an Islamic scholar and a descendant of a saint. If I walk behind Hazrat like this, what will people say and think."

Hazrat, exactly at that moment, turned back and asked Khaez Ahmad, "Will it not be better if Shahabuddin's dress is given to you."

On hearing this, Mawlana Shahabuddin remembered his thoughts and became afraid of losing his knowledge and spirituality because of his detrimental thought. He, then, prayed to Hazrat humbly, "Master! Being a very poor person, I do not have anything to give away. I am a guest who has come to visit your darbar, pleading to you, please, forgive me."

Hazrat again started walking and returned home. Khayez

Ahmad narrated that Mawlana Shahabuddin and his condition was so much influenced by divine attraction and inspiration that it could not easily be described.

One day, having witnessed a collection of people with diverse spirituality in Hazrat's darbar, Mawlana Shahabuddin, being amazed, asked him, "Master! In your darbar, there are assorted people with divergent spiritual culture and nature (various *mashrab*)." He replied, "Sir! The best shop is the one which consists of everything.

(2) Joinpuri Moulana Hafez Ahmed in Hazrat's Darbar

One day, Mawlana Hafez Ahmad, a renowned *pir* of Joinpuri, visited darbar sharif. He used to deliver religious speeches in an attractive manner. Being requested by the masses, Mawlana Shah Sayed Fayzul Hoque requested him to deliver a religious speech.

A *mahfil* was arranged in front of *dāira sharif*. Mawlana Hafez Ahmad asked Hazrat for permission. After being permitted, he also appealed that Hazrat would preside at the *mahfil* and sit beside him. Hazrat agreed.

Mawlana Hafez Ahmad began delivering his speech. It was said that his speech was so attractive that people were fascinated. During the speech, he also was overwhelmed with *wazd* to the extent that had never since preceded.

Hazrat was very pleased with him and prayed for him. He ordered him, "Mawlana Shaheb! Please, cut down the prickly bush and plant the rose and basil." Henceforth, his oratorical skill increased and the listeners would surely be charmed with his religious speech.

Chapter 18

(1) Superintendent of Mohsenia Madrassah in Silks

Mawlana Abdul Munaem, the superintendent of Mohsenia Madrassah in Chittagong, once, came to Hazrat to discuss about *wahdatul wajūd*. Hearing such a question, Hazrat became very angry. He was about to drive him away with a stick and said, "You have come to me to discuss about the existence of Allah, and put on silks!" Mawlana Abdul Munaem ran away fearfully.

He went back to the front side of the mosque and changed his silken outfit. Then he, getting rid of pride for his knowledge, returned to Hazrat humbly and fearfully.

This time, Hazrat welcomed him and asked him to sit. They, then, exchanged views and opinions about the divine unification and existence of Allah.

His body was trembling as though his body and soul were enlightened with the spiritual light of Hazrat. Eventually, having witnessed the spiritual power of Hazrat, he became one of his devotees.

(2) Blessed with son with the influence of *Tabarruk*

Mawlana Hashmot Ali of the village of Sipatoli in Hathazari

was a religious teacher in Hughli Govt. High School. He did not have any son. He went to many saints and prayed to Allah to bless him with a son, but, his prayer was not answered. He, having heard about the spirituality of Hazrat, came to Darbar Sharif at his old age as a last resort.

He appeared before Hazrat, who, before he could utter a word, gave him two pieces of sugar-cake and said, "I have given you two flowers. One is Sa'di and another is Nizami." Then he took leave and went home. He gave these two sugar-cakes to his wife and told her to eat them.

Within four years of this incident, he was blessed with two sons. One was named as Abul Hayat while the other was named as Abu Taher.

One day, Mawlana Hashmot Ali narrated, "I was happy and pleased that I was able to witness such miracle and divine power. I always offer my gratitude to Allah, the Almighty. My reverence and respect for Hazrat raised to the sky. Gradually, I became one of his devotees. One of my sons is an Islamic scholar. And the other one is a teacher in a college."

(3) Introduction of Hazrat through Mawlana Shafiullah of Calcutta Alia Madrassah

Hazrat had spiritual acquaintance with Shah Sufi Shafiullah of Calcutta Alia Madrassah. He acknowledged that he attained spiritual blessings from Hazrat.

One day, Mawlana Muhammad Yunus of Nadimpur and Sayed Muhammad Abu Taher Mia of Nanupur visited Mawlana Shafiulla, who enquired about their residence. They answered, "We are from Chittagong."

Mawlana Shafiullah was struck with amazement and asked

them if they knew Ghawth-ul-A'zam Mawlana Shah Sufi Ahmad Ullah. They replied, "Yes. We do."

Mawlana Shafiullah, absorbed in divine attraction, said, "What do you know? How do you know? A saint like him has not appeared to this world for six hundreds years."

It is assumed that he was indicating Hazrat Abdul Qader Jilani by mentioning six hundred years. Hazrat was known to him as Ghawth-ul-A'zam.

(4) Hazrat's spiritual blessings for a woman and his authority about *Munkar Nakir*

(A) Sayeda Rabea Khatun, spouse of Hazrat's nephew Sayed Golam Sobhan, was a disciple of Hazrat. She narrated to Mawlana Sayed Delwor Hossain Maizbhandari that Hazrat had taught her a supplication which she used to recite after prayer. While reciting that supplication, her heart used to be drowning into the divine attraction.

One day her husband watched this and started beating her, saying, "What sort of asceticism is this for a woman?"

At night, when her husband was fast asleep, she came to Hazrat and started weeping emotionally. He was very affectionate to her. He questioned her about the reason and came to know what happened after finding blood on her head. He became angry.

Sayed Golam Sobhan was fast asleep then. He saw in his dream that Hazrat was about to hit him with his stick. He woke up and came to Hazrat. He, promising that he would not misbehave to her again in his life, asked for forgiveness.

(B) Another day Sayeda Rabea Khatun asked Hazrat, "Father!

What shall I say when the Angels *Munkar* and *Nakir* question me in the grave?" Hazrat said, "Remember the supplication I taught you."

Rabea Khatun said, "Father! I cannot do this." Hazrat said, "Then you should remember me." Rabea Khatun replied, "No Father! I cannot do this. I will not remember anything." Hazrat smiled and said, "Ok, You will not have to do anything. I will take care of everything."

(C) This incident happened within the six months after the demise of Hazrat. Her second son, Sayed Sultan Ahmad, died. After some days Sayeda Rabea Khatun went to the shrine of Hazrat and cried her eyes out.

She remained there absorbed in some sort of divine attraction. In this situation she saw Hazrat telling her, "Rabea! Will you stop crying, if your son Sultan is shown to you?" Rabea Khatun said that she would not cry anymore. Within a blink of the eyes, she saw a very wide beautiful garden in front of her. There were springs flowing and many trees in this garden. Then she saw her son Sultan Ahmad along with many other children playing in the garden.

She also narrated that Hazrat told her, "Rabea! You take care of my Dela Moyna (Sayed Delawor Hossain Maizbhandari). I will take care of you."

Following such instruction, she used to make Sayed Delawor Hossain Maizbhandari sit on her lap, even when he had grown up and had children. She would say, "I had to obey Hazrat's order." Having no alternatives, he would sit on her lap, placing his hands on the earth.

Chapter 19

List of Hazrat Aqdas's prominent Deputies (*Khalīfas*) who attained *wilāyat* from him

Like a thirsty traveller, numerous religious scholars, on the way of their quest to divinity, rushed towards Hazrat, in order to quench their spiritual thirst with the divine drink from Hazrat's ocean of unification.

Hazrat, by sweeping away his devotees and followers through the waves of his divine love and dispersing them in many regions, invigorated the world with divine inspiration. Nobody can count how many of the poor became rich, nor how many average people became honourable with his spiritual blessings.

It is not feasible for a person to list down all the names and descriptions of those valued and venerable saints who attained the spiritual *khilāfah* from Hazrat and were able to dive into his divine ocean of unification. Therefore, only the names of some saints are mentioned below, as an example:

- (1) Mawlana Shah Sufi Osiur Rahman (R), Charandip, Boalkhali, Chittagong.
 - (2) Mawlana Shah Sufi Qazi Asad Ali (R), Ahalla Mouza, Boalkhali, Chittagong.
 - (3) Mawlana Shah Sufi Abdul Aziz (R), Khitapchar, Boalkhali, Chittagong.
 - (4) Mawlana Shah Sufi Amiruzzaman (R), Patia, Chittagong.
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- (5) Mawlana Shah Sufi Abdur Razzaq (R), Hakim Shah (R), Satbaria, Chittagong.
 - (6) Mawlana Shah Sufi Aminul Huq Harbangiri (R), Boalkhali, Chittagong.
 - (7) Mawlana Shah Sufi Mujibullah (R), Sultanpur, Raozan, Chittagong.
 - (8) Mawlana Shah Sufi Khalilur Rahman (R), Rangunia, Chittagong.
 - (9) Mawlana Shah Sufi Rahatullah (R), Rangunia, Chittagong.
 - (10) Mawlana Shah Sufi Mohsen Ali (R), Banskhali, Chittagong.
 - (11) Mawlana Shah Sufi Amanullah Ali (R), Banskhali, Chittagong.
 - (12) Mawlana Shah Sufi Fariduzzaman (R), Satkania, Chittagong.
 - (13) Mawlana Shah Sufi Akamuddin (R), Kalarmar Chora, Moheshkhali.
 - (14) Mawlana Shah Sufi Abdul Aziz (R), Mondol, Arakan, Myanmar.
 - (15) Mawlana Shah Sufi Mia Hossain (R), Khenudi, Arakan, Myanmar.
 - (16) Mawlana Shah Sufi Abdul Hamid (R), Banskhali, Chittagong.
 - (17) Mawlana Shah Sufi Abdul Aziz (R), Sonapur, Noakhali.
 - (18) Mawlana Shah Sufi Abdur Rahman (R), Kanchanpur, Chittagong.
 - (19) Mawlana Shah Sufi Rezwan Uddin (R), Shahnagar, Chittagong.
 - (20) Mawlana Shah Sufi Mohabbat Ali (R), Fatikchari, Chittagong.
 - (21) Mawlana Shah Sufi Rahim Ullah (R), Rawjan, Chittagong.
 - (22) Mawlana Shah Sufi Hafez Qari Sayed Tofazzal Hossain (R), Mirzapur, Chittagong.
 - (23) Mawlana Shah Sufi Sayed Aminul Hoque (R), Farhadabad, Chittagong.
 - (24) Mawlana Shah Sufi Karim Boks, known as Bazlul Karim (R), Mondakini, Chittagong.
 - (25) Mawlana Shah Sufi Sayed Yusuf Ali (R), Hawla, Boalkhali.
 - (26) Mawlana Shah Sufi Abdul Quddus (R), Hawla, Boalkhali.
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- (27) Mawlana Shah Sufi Yaqub Gazi (R), Shripur, Noakhali.
 - (28) Mawlana Shah Sufi Nazir Ahmad, known as Nazir Shah (R), Sitakunda, Shrine- Station Road, Chittagong.
 - (29) Mawlana Shah Sufi Hasi Miah (R), Charia, Chittagong.
 - (30) Mawlana Shah Sufi Ebadullah Shah (R), Harbang, Chakaria, Chittagong.
 - (31) Mawlana Shah Sufi Zafar Ahmad (R), known as Mamu Faqir, Rangoon, Mayanmar.
 - (32) Mawlana Shah Sufi Basa Mia Faqir (R), Kawkhali, Rangunia, Chittagong.
 - (33) Mawlana Shah Sufi Basa Shah (R), Fatehpur, Hathazari, Chittagong.
 - (34) Mawlana Shah Sufi Shah Wali Mostan (R), Chittagong Hill Tracts.
 - (35) Mawlana Shah Sufi Syed Abdul Mazid (R), Azimnagar, Chittagong.
 - (36) Mawlana Shah Sufi Abdur Rahman (R), Farhadabad, Chittagong.
 - (37) Mawlana Shah Sufi Abdul Jalil, known as Balu Shah (R), Sadeknagar, Hathazari, Chittagong.
 - (38) Mawlana Shah Sufi Aminul Hoque Pani Shah (R), Dholoi, Hathazari, Chittagong.
 - (39) Mawlana Shah Sufi Motiur Rahman Shah (R), East Farhadabad, Chittagong.
 - (40) Mawlana Shah Sufi Yakub Nuri (R), Noakhali.
 - (41) Mawlana Shah Sufi Abdul Aziz (R), Kanchanpur, Noakhali.
 - (42) Mawlana Shah Sufi Asraf Ali (R), Dugya, Chandpur, Comilla.
 - (43) Mawlana Shah Sufi Abdul Aziz (R), Feni, Noakhali.
 - (44) Mawlana Shah Sufi Ali Azam (R), Mondol, Noakhali.
 - (45) Mawlana Shah Sufi Abdul Gafur (R), also known as Kombali Shah, Mohonpur, Faridpur.
 - (46) Mawlana Shah Sufi Golam Rahman (R), Barisal.
 - (47) Mawlana Shah Sufi Syed Abdul Hadi (R), Kanchanpur, Chittagong.
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- (48) Mawlana Shah Sufi Syed Abdul Gani (R), Kanchanpur, Chittagong.
- (49) Mawlana Shah Sufi Sayed Abdus Salam (R), Kanchanpur, Chittagong.
- (50) Mawlana Shah Sufi Sayed Abdul Gafur Shah (R), Sarowatoli, Boalkhali, Chittagong.
- (51) Mawlana Shah Sufi Sayed Fayzul Hoque (Q), Fani fillah, his own son, Maizbhandar.
- (52) Mawlana Shah Sufi Sayed Aminul Hoque Wasel (Q), his own nephew, Maizbhandar.
- (53) Sajjādanoshīn-e-Ghawth-ul-A'zam Hazrat Mawlana Shah Sufi Sayed Delowor Hossain (Q), his own Grandson Maizbhandar.
- (54) Mawlana Shah Sufi Quṭub-e-Rabbānī Maḥbūb-e-Subḥānī Ghawth-ul-A'zam bil Wirāsat Sayed Golam Rahman (Q), his own nephew.

There are some disciples who attained their *wilāyat* from Hazrat Aqdas. Then they accepted the companionship with Sayed Golam Rahman in order to perfect their spirituality. Some of them are mentioned below.

- (1) Mawlana Shah Sufi Rajab Ali (R), Sakrapur, Comilla.
- (2) Mawlana Shah Sufi Jamiruddin (R), Tishna, Sakrapur, Comilla.
- (3) Mawlana Shah Sufi Sirajul Hoque (R), Noapara, Chittagong.
- (4) Mawlana Shah Sufi Oli Ullah (R), Rajapur, Comilla.
- (5) Mawlana Shah Sufi Nur Boks (R), Goalia, Noakhali.
- (6) Mawlana Shah Sufi Muhammad Hossain (R), Dhaka.
- (7) Mawlana Shah Sufi Aminullah (R), Fatikchari, Chittagong.
- (8) Mawlana Shah Sufi Abdullah (R), Banskali, Chittagong.

N.B. It was Hazrat Sayed Delawor Hossain Maizbhandari (Q.) who collected and compiled the names and descriptions of Hazrat's spiritual deputies. He, albeit being heir apparent to Hazrat's *gadī* and bestowed with *khilāfah*, did not mention his name in this list. We included his name in No 53 so that the valued readers can have the right information. (Publisher's note, Bengali Edition)

Chapter 20

Hazrat's introductory miracles in the society

Through Hazrat's spiritual activities, Allah has brought His preferred spiritual way back on track. Thus, the reflection of unchained spirituality of *wilāyat* spread rapidly, prompted by the spiritual way or *ṭarīqa* of Hazrat Ghawth-ul-A'zam Maizbhandari (Q), through the acquiescence of his spiritually blessed followers in the society, following in whose foot prints, human beings were able to trace the right path leading to divinity.

They were regarded as the first spiritual contingent deployed to distinguish between right and wrong, dark and light, and piety and evil. Because of their spiritual activities, innumerable people found the true method to win Allah's mercy and consequently, humankind was saved from ideological destruction.

Thus, they secured their names on the list of the blessed spiritual warriors of a spiritual emperor as well as their names are also listed in the book of divine lovers.

Hazrat's mission was limited neither to guide only the Islamic scholars to divine love nor merely to humble the proud scholars and shower them with his divine inspiration. Instead, his emergence was an unlimited mercy and great blessing to the creation. His scheme was to light the flames of divine love in those hearts obsessed with the temporal attraction, being

oblivious of their Creator and the Judgement day.

Therefore, he was spiritually attracting the people, regardless of their status, religion or colour. In response to his divine allure, spiritually thirsty people were rushing towards him and burnt themselves in the fire of divine unification, as the insects fly into the fire that consumes them.

Nawab Mir Mosharraf Hossain of Qazi Bari of Chiora in Comilla came to Hazrat Ghawth-ul-A'zam Maizbhandari (Q) and attained his spiritual blessings.

He, in the founding ceremony of the holy shrine of Babajan Qebela, narrated that he was saved from many severe dangers with the means of a sacred shoe of Hazrat Ghawth-ul-A'zam Maizbhandari (Q), collected from his deputy Aziz Mia. He used to apply perfume to it weekly and would pray to Allah, whenever he faced any danger, with the means of Hazrat to save him from the danger.

Sher-e-Bangla A.K. Fazlul Hoque visited Hazrat and prayed for his success, when he passed the final exam in law. He, once, proclaimed in an open meeting that no power would be able to defeat him and his victory would be definite as long as Hazrat Ghawth-ul-A'zam Maizbhandari (Q) and Abu Yazid Bostami's blessings shaded him. He longed for their blessings.

(1) Blessings showered on Khan Bahadur Fazlul Qader in Exam Hall

Khan Bahadur Fazlul Qader of Chandanpura in Chittagong was a candidate for the post of sub-registrar. His fellow candidates were better than him in knowledge and quality which made him awfully upset.

So one day, he came to Hazrat and prayed to him for his

success. Hazrat often asked the visitors about their father's name and the reason of their visit. As usual, Khan Bahadur was also asked such questions. He informed him that his name was Fazlul Qader, his father's name was Emdad Ali, and his residence-Chandanpura. Hazrat asked him three times, which he answered accordingly.

Hazrat, then, recited this Persian poem:

*Qadara qudrat tu dari
Harse khahi akuni
Murda ra zindah to shazi
zindah ra be jan kuni*

Then he said, "Mister! Please, return. I prayed for you."

Khan Bahadur said, "Some days passed. I appeared for the exam on the scheduled day, along with many other persons. Although the questions were new, they appeared to me as old, as if, someone inside me were providing me with the answer. I was writing the answers merrily.

Finishing the exam, I was thinking that Hazrat surely had blessed me with his special mercy. Otherwise, I could not have answered correctly such questions.

Despite that, I was worried that the other candidates were better than me, and they must have written well. I was getting more frustrated.

At long last, the result was published. I stood first and got the job. I realised that Hazrat was my only means to success. I thanked Allah with great pleasure.

I visited him regularly. Because of his blessings, I was promoted to the post of Inspector within a few years."

(2) Hazrat's blessing in Sub-Registrar Examination

Mawlana Mofzalur Rahman of Nanupur in Fatikchari once narrated that he came to Hazrat and pleaded for his blessings so that he could pass the sub-registrar exam. Hazrat, as usual, asked his father's name and his address which he answered accordingly.

Hazrat, then, looked at him with mercy and told him that he should go back and he had prayed for him. He passed the exam with distinction and was appointed as the sub-registrar.

Henceforth, he came to Hazrat regularly. He served for a long time with honour and dignity and got promoted as the district registrar and then retired as the Inspector.

Similar to this incident, many people used to come to Hazrat for his blessings and with the mercy of Allah, would become successful.

Akram Ali Chowdhury blessed with a son by Hazrat's grace

Akram Ali Chowdhury of Haitkandi, Mirsharai in Chittagong was an ill-fated person, as his offspring used to die shortly after birth.

Having failed in many efforts, he came to Hazrat and pleaded to him. At that time, a devotee arrived with a piece of sugarcane as a gift to Hazrat, who, putting it under his own leg, broke it into three pieces. While he gave the root and head to another two persons, he offered the middle part to Akram Ali. He told him, "Ok! Mia, I gave you the middle part. Eat it. I have prayed for you."

He could not understand the mystery of being given the middle part. However, returning home, he gave his wife the middle part of the sugarcane and told her to eat it.

After some days, she gave birth to a baby. Neighbouring ladies, following the native culture, put a mark on his forehead with the gold and silver which the villagers considered as the mark of death. Akram Ali Chowdhury, because of past instances, was upset, thinking that there was no hope for his son's survival.

Despite that, he, being hopeful because of the blessings of Hazrat, arranged a simple name giving ceremony and named his son as Muhammad Ismail, who grew up safely. Later, two more sons were born and died. He then understood why Hazrat gave him the middle part of the sugarcane.

He had firm faith that his son Ismail would live longer as Hazrat had given him that child. His wife, after being informed about such account, also thanked Allah. The couple started visiting Hazrat regularly.

When Ismail reached the age of twenty, his parents informed him the anecdote about his birth and told him, "You are our only son given by Hazrat. So please, visit him and attain his blessings.

Chowdhury Ismail narrated that he, being ordered by his parents, visited Hazrat six years before his demise. He used to attend the holy 'Urs nearly every year.

After some days, Mirzapuri Hafez also attended Hazrat in their presence. At that time, Mawlana Ahmad Safa of Kanchannagar in Patia was an attendant to Hazrat. And Babajan Qebila, Mawlana Sayed Golam Rahman (Q) was travelling. Mawlana Mia Hossain and Sayed Miah came to

Darbar Sharif after him.

He pleaded many times to take oath to Hazrat, through placing of the hands. But it was not granted, upon which he became very upset.

Mawlana Ahmad Safa soothed him that the devotees visiting Hazrat received spiritual inspiration and needed no *bay'a* through hands. Hazrat could give spiritual blessings without *bay'a* and his divine influence is extended everywhere.

Chowdhury Ismail's intention was to activate his spiritual heart (*Qalb*). Hazrat used to serve him tea or drinks, whenever he came before him. Due to this, his spiritual attraction increased but his heart was not activated. He narrated that it was three years after he had started visiting Hazrat. He reclined after finishing his work in the month of *Srabon*. Suddenly, he felt as though his heart (*Qalb*) was trembling. He became very afraid and anxious. His whole body was trembling.

He remembered the sacred face of Hazrat as suggested by Mawlana Ahmad Safa. Gradually, his trembling decreased. Henceforth, his spiriual heart (*Qalb*) was activated.

Blessed with son through *tabarruk*

This amazing anecdote was narrated by Foyez Ahmed of Dholy in Hathazari. Sub-Registrar Abdul Latif of the village Mohora in Panchlaish Thana was a childless person.

Once, he came to Hazrat Ghawth-ul-A'zam Maizbhandari (Q) and pleaded humbly to pray for him so that Allah would bless him with offspring. Hazrat, giving him three *tabarruk*, said, "I have offered you three flowers." He went home.

After some time, three sons were born one after another, all of

whom, with the mercy of All-Merciful Allah, had long lives. His eldest son was A.K. Khan, while the middle one was M. R. Khan, and the youngest one was S. H. Khan. All of them were famous in the society, especially; A. K. Khan, as the most famous person in respect of knowledge and wealth.

Hazrat's spiritual clout and kindness on the dead

Hazrat, sometimes, was seen to be sitting in the graveyard of Domdoma located to the north side of his house. He even used to sit there in the darkness of the night.

There were poisonous snakes and evil spirits in that area. Nobody would dare to go out without a light and stick after the evening. Hazrat, without fearing the snakes and demons, used to go there in the darkness of the night, even in the rain and storm.

Once on a dark night, Abdul Hamid, who was Hazrat's middle brother, and father of Mawlana Aminul Hoque, visited a house to honour their invitation. Due to some reason, it was very late. He was returning through the road adjacent to Domdoma, accompanied with two persons.

He found Hazrat sitting alone in the graveyard of Domdoma. He said, "Why are you sitting in such a solitary area, in the darkness of the night? You know how many men were harmed by the demons [i.e. evil spirits]. Furthermore, the area is infested with poisonous snakes. People do not dare to move around even with light, whereas you are sitting here in the dark. Let us go home."

"Respected brother! Do not get worried," replied Hazrat. "Those creatures, which you are afraid of, are obedient to me. They are bound to follow my order. Because of the scream of the dead in this graveyard, I can not stay at home, and

eventually, I came here to see them. Please, do not get afraid and return home.”

**Recognition of Hazrat's spiritual clout unto
Hazrat Adam (pbuh)**

(1) Hazrat's spiritual authority in the spiritual world was so great that his spiritual insight was extended even to Hazrat Adam (pbuh).

There was a *garjan* tree on the grave of Mawlana Abdul Hakim, who was a neighbour of Hazrat. It was at the south-east corner of the pond, that is at the east side of the holy shrine. Hazrat ordered Harichand, a neighbouring devotee, to cut down the tree.

When the tree was cut down, Siddiq Ahmad, son of Mawlana Abdul Hakim, heard the sound of the tree falling and rushed there. He was scolding Harichand roughly, “Why did you cut down that tree without my permission and for no reason?”

Harichand replied, “I have not done anything wrong. I am only implementing Faqir Mawlana's order.”

Siddiq Ahmad said angrily, “Why on earth, did Mawlana's asceticism fall upon my tree?”

On hearing such comment, Hazrat became angry and revealed the mystery. He said, “Oh ill-fated! I have cut down the tree, because two scorpions were hanged from your father's ear. I have done it to save him. I have done good to you, whereas you are saying that I have harmed you. Get out! You bastard.”

The boy went home. At home, he was attacked by a severe fever and within a few moments he stopped talking. His condition was deteriorating everyday. So his mother sent him

to Hazrat's wife and requested her to ask Hazrat for forgiveness for his misconduct and mistake. When Hazrat was pleaded for forgiveness and to pray for him, he said, "Arrow released from the bow can not return." So Siddiq Ahmad died after some days.

(A) Once in the morning, Hazrat was sitting on the west bank of the front pond. Devotees and followers were surrounding him. At that time, Sufi Abdur Rahman of Azimnagar came to him with a big pot of milk.

Sufi Abdur Rahman narrated that when I placed the milk pot before Hazrat and greeted him with "*salam*", he told me "Mia Abdur Rahman! Please, pour the milk in my pitcher." I obeyed accordingly.

There were two mango trees in the south-west corner. Hazrat, looking at these trees, said, "Pour some milk on their roots, then bring back the rest." I poured some milk on the root of the trees as I was instructed and then placed the pitcher of milk before him.

His face, at that time, seemed red full of anger. He ordered me to pour the milk in my pot. And I obeyed accordingly.

Then he ordered an attendant, "Give them to Sayed's daughter. Hazrat used to call his daughter-in-law 'Sayed's daughter', who was the mother of Sayed Delawor Hossain, and the daughter of Sayed Mawlana Mosihullah Mirzapuri. One of the attendants took the milk to the house.

Hazrat asked me, pointing at the two trees, "Mia Abdur Rahma! Do you know who these two are?" I replied with great fear, "Master! These are mango trees."

Hazrat said, "No. No. They are the father Adam who has long

been waiting. So I poured some of the water on his hip."

He asked me again, "Mia Abdur Rahman! Do you know Mawlana Mukhlesur Rahman?" I replied, "I heard of his name, but have never visited him."

Hazrat kept saying, "Once I was going to him to study. I had the books 'Gulista and Busta' under my arm. When I got into the boat, two young men with black hair were swinging the boat to sink it. I slapped them and they disappeared, diving into the water. Abdur Rahman! Do you know where they went?"

I remained silent, while he continued, "Later, I found them standing at the door of Mawlana in the shape of two dogs, so that people could not enter the house. I drove them away with a stick."

"Abdur Rahman! Do you know Tipu Sultan Mosque?" I replied, "Hujur! I heard that it is at Matia Buruj in Calcutta." He said, "I saw these two persons standing at the door of the mosque in the shape of two tigers so that people can not enter the mosque. I hit them hard with my stick. They ran away screaming."

He, stretching his right hand, indicated to the right side and told me, "You should take this road to your home." He indicated, the left path and said, "Do not take this road. Recite the Holy Qur'an at your home and chant 'Allah, Allah'. Do not go anywhere. There will be a market here. Do not come here."

He, then, giving me leave, stood up and called me again. I neared him. He held my neck strongly with his left hand and tried to attach his forehead with mine. My whole body started trembling out of fear. Realising that, Hazrat stopped, instead, he wrote something on my forehead with his index finger of his right hand.

He, then, released me and ordered; "Go man! Stay at your home." Henceforth, I have been staying at home. I do not come out except for Jum'a, funeral prayers (*janāzah*) or other necessary reasons.

Earlier, my economic condition was very appalling. Currently, I have plenty of lands, farms and sugarcane plantation by the mercy of Allah. I earn from the sugarcane plantation thousands taka yearly. My sons supervise everything. By the mercy of Allah, happiness and tranquillity prevailed over my life as well as over my family.

I am now old. Death is knocking at the door. I am always careful not to violate Hazrat's order. I recite the Holy Qur'an regularly and teach it to the children of my village.

Sufi Abdur Rahman narrated this anecdote to Mawlana Shah Sufi Sayed Delawor Hossain Maizbhandari. He said, "You are the descendent of my *pir* and the most beloved one. If you would, please, plead for me to Hazrat Aqdas, so that I will be saved on the day of Judgement."

After close scrutiny, it is understood that Hazrat indicated to the real essence of purification, using some examples.

'Mukhlesur Rahman' indicates the station of sincere love. In this station, the wayfarer (*sālik*) loves Allah, being disinterested by distractions.

The two books 'Gulista' and 'Busta' indicate the path of *ṭarīqa*, which is the spiritual way leading to that station.

The 'boat' is symbolic of the human body.

'Young men with black hair' indicates the strong devilish whims of ego and *nafs*. These whims and ego (*nafs*) deceive

human beings and relegate them to the lowliest of positions.

'Tipu Sultan Mosq.' means the place where prostration is offered to Allah or anywhere that Allah's mercy can be earned. This is an indication of the saints.

'The tiger' means the obstacles put up as barriers by the devil.

It also evident from this incident that Hazrat cleaned the spiritual path and moved the thorns and obstacles away from it, which is an evidence of his universal spiritual clout.

**Incompetent bestowed with competence by
Hazrat's spiritual clout**

Dr. Fazlul Karim of Noaprar in Rawjan narrated this incident. As soon as Hazrat's *wilāyat* was exposed, my father Hakim Nurujjaman came to him and took oath to him. He was a simple-hearted and unintelligent person. After some years, Hazrat started addressing him 'Hakim Saheb' and ordered him to start Ayurvedic medication.

He replied, "Hujur! I know nothing. I do not have any experience in medicine. I have not even given sanctified water to anybody in my life. How can I prescribe Ayurvedic medicine?"

Hazrat replied, "Go ahead. You know everything. Your Lord knows everything. He gives knowledge to the illiterate."

Then my father went back home. Soon after, people started visiting him for medicine. He, like an experienced doctor, was prescribing them the medicine. Whenever he needed something, it would come to his mind without any dithering, as though, an experienced doctor hidden in his mind was providing him with the data. There was not a single case where

his medicine had not worked.

He soon acquired a good reputation as an experienced doctor. Even many qualified doctors used to visit him for his suggestion. He also earned fame in another aspect. He could tell about stolen or missing objects, which was an evidence of his mystical awareness (*kashf*).

My father did not have any other source of income. He maintained his family by the earning of this profession. Moreover, he purchased about 22 kani land. Before his death, he kept only 4 kani of land and distributed the rest among his brothers, which I opposed. My father told me, "Allah is the Sustainer of the world. Ask Him for your *rizq*. He will provide you with everything."

After my father died, I continued with the profession of Ayurvedic medication. With the mercy of Allah, I am happy with my life.

Jafar Ali Shah given *kashf* through a banana

Shah Sufi Sayed Delawor Hossain Maizbhandari narrated that he heard this incident from Ziaul Hossain Miaji and his mother.

A devotee of Hazrat, named Jafar Ali of Satkania used to visit him. It was at the nascent stage of Hazrat's spiritual sprouting. At night, Hazrat asked one of his neighbours Muazzin Sayad Ullah to eat a banana. But he refused from eating it during the cold of that night, for he was having a cough.

Hazrat, then, shouted, "Is anybody here?"

"Hujur! It's me. Your obedient Jafar Ali is here." Jafar Ali replied, humbly.

Hazrat again asked Sayad Ullah, "Look. I have kept this banana for you. Now, Jafar Ali is asking for it. Shall I give it to him?" Sayad Ullah said, "Hujur! Please, give it to him. In such cold, I cannot eat banana."

He gave the banana to Jafar Ali and he ate it. Soon after, Jafar Ali became overwhelmed with divine attraction.

Hazrat returned to his inner house. Jafar Ali, being absorbed in divine attraction, passed the whole night shouting. In the morning, he started foretelling about the desire and requisite of the visitors.

A person came to Hazrat asking his blessing for his sick son. Once Jafar Ali saw him, he informed him about the death of his son. The man threw himself at Hazrat's feet and started crying. Hazrat, through his spiritual unveiling power, perceived that the son had died.

Hazrat ordered Jafar Ali to migrate and told him, "Jafar Ali! Do not foretell like that. It is forbidden."

Before migration, Jafar Ali told Ziaul Hossain of the neighbouring house, "Look Ziaul Hossain! I like you. You often helped me by providing me with food and other stuff. Father also likes you. I want to give you something. You should say, 'Jafar Ali Shah! Father has showed kindness to you. Please, show such kindness to me.' Because, it can not be given without being longed for. You should pray for it."

Ziaul Hossain mocked him and said, "You only have a bag, a stick and a pitcher." Jafar Ali replied, "Many kings and emperors do not even own what I have. I learned how to dive into the divine ocean of Hazrat. I learned the method to colour myself with divinity. It will not decrease, if I give you some. I can make it up by diving into that divine ocean. You have got

two eyes on your forehead. Likewise, there are two eyes in you heart. If you pray to me, I will open your inner eyes at once. Then you will be able to see like me."

Ziaul Hossain replied, "Please, do not act like you are mad. You should go to your own way."

Notwithstanding, Jafar said in dismay, "You are still young and not matured." He took out his wooden sandals and gave it to him saying, "When you are matured and understand the value of this, stand on these wooden sandals. Then pray to Allah that, 'Allah! By the means of these wooden sandals, bestow upon me what Jafar Ali Shah intended to give me.' You will become like me. Ask your mother to apply perfume to these wooden sandals and keep them in a box wrapped with white cloth."

Returning home, Ziaul Hossain did not find his mother at home and put the sandals under the granary. Jafar Ali returned and asked him the whereabouts of the sandals. He replied that he put them under the granary.

Jafar Ali said, "You ill-fated! Although I wanted to give you, your fate is sealed."

Later, his mother heard about this and ordered her son to find the sandals. He searched for them and they were not there.

(1) Hazrat's spiritual authority over water and the course of a canal changed.

Once, Hazrat was going to Nazirhat, accompanied with many devotees and followers. One of his neighbours named Ziaul Hossain Miazi and a devotee were with him.

There was a canal named 'Dhurong Khal' on the way to

Nazirhat, which was a canal of strong current round the year. Hazrat came close to the canal. In spite of the strong current, he was about to cross the canal.

His companion Ziaul Hossain requested him, "Hujur! There is a strong current in the canal. It is better not to cross here." But he did not listen to it and went down into the current. Having no alternatives, Ziaul Hossain had to follow him.

After walking some distance, his foot slipped and his clothes got wet. He became angry and his face and eyes became reddish with anger. He started hitting the current with his stick and shouted, "You rude! Bastard!"

Ziaul Hossain gazed at this in amazement. Hazrat, turning back, said, "I hit her. She has been insolent." Then he went to the west side of the canal and started hitting with his sandals, saying, "Get out! You bastard!"

It is known to everyone that after this incident, the course of this canal changed and fell into the River Halda. The previous course became dead and the canal was gradually filled out.

Once, one of Hazrat's relatives named Abdul Mazid Mia of Azimnagar came to him accompanied by many people. They pleaded to him to change the canal to its previous course. Hazrat replied, "She has been insolent to the Prophet (pbuh). Why should she return?"

There is no doubt that Hazrat was the epitome of the qualities and divine status of the Prophet (pbuh).

After that incident, many expensive measures, including a dam built on its current course, were taken to reverse the canal to its previous course. But, all ended up in vain.

(2) Evidence of Hazrat's spiritual authority over sea and his relation with Shah Kuljam

Once, Mawlana Fazlur Rahman of Nizampur visited Hazrat in order to ask for his blessings. Hazrat gave him two *ana* paisa and said, "Mawlana! When I was on a voyage on the sea, I borrowed two *ana* paisa from one of my friends, 'Shah Kuljam'. Please, give this paisa to him." Mawlana Fazlur Rahman did not understand him.

He did not know that 'Shah Kuljam' adored Hazrat very much and there was a strong spiritual bond between them. He also did not realise that Hazrat had authority over the sea and everything was submissive to his spiritual command.

Through giving him the paisa, Hazrat hinted to him about his supremacy over the sea and it was also a sign that he would be able to go for the pilgrimage. Unable to comprehend such mystery, he kept on asking, "Hujur! Where is Shah Kuljam? Where can I meet him? How can I perform this duty?"

"You will find him in the sea of Kuljam" Replied Hazrat simply, and remained silent.

He returned home and gradually, his worry about the task was accelerating. He felt a nagging anxiety to find the whereabouts of Shah Kuljam. He kept two *ana* paisa with him and was waiting for a chance.

Some days passed. He intended to go for the pilgrimage. He became very happy to know that 'the Sea of Kuljam' is on the way to Jeddah. He thought, "If I can go to pilgrimage, I may meet Shah Kuljam with the mercy of Allah. Perhaps, Hazrat gave me two *ana* paisa so that I may meet Shah Kuljam. It might be possible that he has helped me for the pilgrimage. This time I will surely pay back his trust." He started making

preparations for the pilgrimage enthusiastically.

He went to the pilgrimage at the scheduled time. When the ship was crossing the Sea of Kuljam, he searched for Shah Kuljam and asked many people about him but ended with no result. On the return voyage, he again tried to find him but failed.

He became very upset. It was a golden chance to meet Shah Kuljam. Yet he could not do his duty. There was no alternative way to perform the task which added more complexity to the matter. Eventually, he soothed himself that Hazrat burdened him with such responsibility and he would surely show him a way to perform it. So he kept waiting.

Some years passed. He had another chance to go to the pilgrimage. He took two *ana* paisa with him. While they were crossing the Sea of Kuljam, he searched for Shah Kuljam. But he could not trace him. Consequently, he became anxious. Having performed the pilgrimage, he again searched for Shah Kuljam but failed to trace his whereabouts. Having no alternatives, he boarded the ship.

All of a sudden, he saw a tall, handsome person, stretching his hand towards him, and said, "Dear Haji! You have had my two *ana* paisa for a long time. Please, give them back to me."

He, being puzzled at the development, took out two *ana* paisa and gave them to him and looked at him up and down. Taking the two *ana* paisa, Shah Kuljam said, "Please, convey my *salam* to Ghawth-ul-A'zam Maizbhandari." He, then, disappeared.

Mawlana Fazlur Rahman expressed gratitude and thanks to Almighty Allah, for he was able to carry out Hazrat's task. He understood that he performed pilgrimage twice for the means of two *ana* paisa given by Hazrat.

Chapter 21

(1) Pilgrim returns home within a single night with Hazrat's spiritual help

A friend of Dr. Sayed Khaer Uddin of Nanupur, Chittagong, went to pilgrimage. After the pilgrimage was over, people started returning home. But this person could not return, as all of his money had been exhausted, so he had to stay there despite his increasingly miserable conditions.

He asked his fellow pilgrims for help, but it was inadequate. Being unable to speak Arabic, he could not talk to anyone to express his difficulties. At the end, finding no other way to survive, he had to behave as though he had a speech-impairment and started begging, and thus, continued to languish in starvation, and his health, eventually, deteriorated.

He raised his hands humbly in supplication to Allah, "Oh, Almighty Allah, rescue me from such grave peril for the sake of your beloved one, who is empowered to help the destitute.

"Oh, All Merciful, I have no other means except Your mercy. Make divine arrangement for me to return home. If I made any mistake in pilgrimage and visitation of your prophet (peace be upon him), I ask for Your forgiveness."

Allah answered his earnest prayer. The following evening, when he was wandering about on his own, he, suddenly, saw

Hazrat mawlana Ahmad Ullah Maizbhandari (Q) in front of him, which made him both surprised and happy.

He greeted him with salam and asked, "Master, when did you come to Makkah?"

Hazrat replied that he came to Makkah before pilgrimage. He felt sorry for the destitute pilgrim and asked him why he had not returned with his fellow pilgrims. The pilgrim explained what had befallen him.

The destitute pilgrim narrated, "Hazrat, looking at me sympathetically, then said, 'Brother, do not get worried. Please, come with me. Allah will bring you home safely.'

"So saying, he started walking, and I followed him happily. After we had offered the Sundown Prayer (*Maghrib*) together in a solitary place, he offered me some fruits and drink with which I satisfied my hunger and thirst. By that time, the darkness was gathering.

"He took out a candle from a bag and lit it. He then handed it out to me and told me 'Please, look ahead.'

"I looked ahead and could see that there was a bright lamp nearby, rays of which were shimmering on my face. I told him that I could see a glittering lamp.

"He taught me an '*Ism*' (divine name) and told me, 'Brother, move forward towards the light with deep fervour and keep reciting the '*Ism*' repeatedly. Do not look at anywhere else. If you follow the instructions, Allah will bring you home very soon. When you arrive home, please, do not disclose this to anybody.'

"Following his instruction, I started moving towards the lamp

reciting the '*Ism*'. After walking for a while, all of a sudden, I forgot the '*Ism*', and the lamp before me disappeared, which made me frightened.

"After I had looked around closely, I found that I was in Sadarghat area, Chittagong. I arrived at a place named 'Bauta Lakri'. It was early dawn. There were people moving around. I was overwhelmed with rejoice and was wondering: how I arrived at Chittagong! And when the night ended! What a miracle! It was, as if I had already started walking, a long while ago!

"Having witnessed such spiritual power of Hazrat and having been blessed with miraculous help, I was repeatedly thanking Allah, the Almighty, as well as also expressing gratitude to him for his unusual and unexpected kindness to me.

"It occurred to me that the *Mawlana* did not go for pilgrimage, otherwise, I would have heard about it when I was there; he conducted such spiritual miracle only to rescue me and he had been surely at home. I was looking forward fervently to going to the Darbar Sharif to see him and to kiss his feet in salutation.

"Being occupied with such thoughts, I headed towards Maizbhandar Darbar Sharif instead of going back to my home. In that situation, nothing else could please me.

"At around 2:00 pm, I arrived at Maizbhandar Darbar Sharif, where, after enquiry, I came to know that he had not left for anywhere. My speculation was vindicated: it was his miracle. I threw myself unto his feet weeping.

"Hazrat, while caressing my head, told me, 'Pilgrim Comrade (*Haji Saheb*), please, keep your promise. Did you have any trouble?'

"I replied, 'I have forgotten what you taught me. Would you please kindly teach it to me again?'"

"You do not need it anymore. You have got what you needed. Why should you need it again?" He answered.

"He then ordered the attendants, 'This person has travelled a long way. He is very tired and hungry. Give him food and drink.'

"Being ordered, the attendants offered me food and started asking me various questions. Hiding the real incident, I answered them cautiously that I had just arrived today from Makkah with the help of a very generous and kind king.

"Instead of having further conversation with them, I again went to see Hazrat, who told me affectionately, 'Go home; your relatives are anxiously waiting for you.'

"Having kissed his feet in salutation, I headed towards my home. When I arrived home, everyone was over the moon to see me again, as they had already lost every hope of my return.

"They were asking me how I returned home. Without mentioning Hazrat's name, I told them that a very kind and devout king arranged my returning home. I have not disclosed this miracle of Hazrat to anyone until now. You are the only person to know the story."

Dr. Khaer Uddin of Nanupur said that one day he was discussing about Hazrat with Abdul Jalil Gomosta of Baktapur, who narrated to him:

"One of my much closest friends, who went to pilgrimage, used to tell me, 'Brother, I would like to tell you an important secret that I cannot talk about right now. I will only disclose it

in my extremis. You should remind me about it so that I may not die without telling it. Otherwise, a great miracle of Islam will remain hidden.'

"After a long time, his health deteriorated too much and he was in his extremis. I went to him as I was eager to know my friend's religious secret. My friend, the Pilgrim Comrade (*i.e. Haji Saheb*), told me, 'Brother, I was waiting for you, as I do not have much time at my disposal. So, today, I am going to tell you my secret.'

"He narrated Hazrat's aforementioned miracle to me in detail without concealing any part of it. He then told me, 'Brother, I have kept it a secret as I promised Hazrat not to reveal it to anyone. Now, I disclosed it to you, because people will not be able to recognise his spiritual status if it remained concealed, even after my demise. Please, do not mention my name, if and when you narrate it to anyone'."

(2) Travelling to Makkah and Madina while staying at home with spiritual power

Pilgrim-Haji Ramij Uddin of Isapur narrated that he once went to Makkah to perform the pilgrimage (*Hajj*). While he was conducting perambulations of the Holy Ka'ba, he saw Hazrat Qebalah, who was also doing the same. He tried to talk to him but could not reach him, due to heavy crowding.

After finishing the pilgrimage rituals in Makkah, he arrived at Madinah, where, while he was conducting visitation of the prophet (pbuh), he, suddenly, saw Hazrat Qebalah, in the distance, conducting the same. He thought he would talk to him after finishing the visitation. Afterwards, despite his thorough search, he could not find him.

When he returned home, he came to know that Hazrat had never travelled anywhere in recent days. When he narrated it to Hazrat, he told him smiling, "It is better to keep quiet."

Hazrat Qebila, in like manner, conducted so many miraculous actions, most of which have remained buried within the memory of the people, because, he always tried to conceal his spiritual power, which, nevertheless, was exposed, at length, to the multitude.

**(1) Pilgrim returns home miraculously putting
his hand on the spiritual arm of Hazrat**

Mawlana Muhammad Idris Bhuiya of the village Jogodanondo, Sudharam Thana in Noakhali District, narrated that when he was studying in Sitakunda Madrasha, he used to be a lodger with the family of Pilgrim-Haji Abdul Aziz, which was a noble and prominent family.

Most inhabitants of that village used to visit Maizbhandar Darbar Sharif. One day, he asked them, "What is the proof of auspiciousness of Maizbhandar Darbar Sharif?"

In response to his question, the villagers, including the son of the Pilgrim-Haji Abdul Aziz, narrated the below mentioned incident that completely amazed him.

The son of Pilgrim-Haji Abdul Aziz narrated, "My father passed away two to three years ago. When he went for the pilgrimage, he had all of his money robbed. Despite his diligent effort, he could not find any means to return home. Having lost all hopes and means, he sat in the yard of Ka'ba weeping and kept on supplicating to Allah.

"One night, a stranger suddenly appeared before him and inquired of him the reason for his weeping. He described to

this person what had happened to him. The stranger sympathetically told him that he, personally, would not be able to help him that much. But if he met him the next day after Sundown Prayer (*Maghrib*), he would introduce him to such a kind hearted saint who had the spiritual power to end his misery.

“The next day, he met that stranger in an agreed place. Hazrat Qebela was then coming out after finishing his prayer. The person, keeping some distance, indicated to him and said, ‘The person, who is coming out, is Shah Sufi Sayed Mawlana Ahmad Ullah Maizbhandari. Go to him and tell him your problem. Hurry up, or you will miss him.’

“My father had never met him before. He hurried to him, and having thrown himself at his feet, started crying and told him about his peril.

“Hazrat Qebela told him, ‘Please, do not get worried. Allah will help you.’ Then Hazrat instructed him to cover his head and face with a piece of cloth, which he obeyed.

“Hazrat then held his right arm and ordered him to proceed. After walking for a while, he realised that Hazrat was no longer holding his hand, as he felt his right arm light. He could not move, it was as if he was paralysed. It was hot instead of being cold. He stopped and removed the cover from his face. He saw that Hazrat was not there and found himself standing on the road, in front of his own house. Being stunned and overwhelmed with joy, he stood still there for a while, and then entered the house, where everyone was happy to see him back again. He narrated everything to them.

“The next day he visited Maizbhandar Darbar Sharif with his family and expressed his earnest gratitude and salutation to

Hazrat. After that incident, residents of that village started visiting Maizbhandar Darbar Sharif."

On listening to such strange and miraculous incidents, Mawlana Muhammad Idris changed his mind and started visiting Maizbhandar Sharif, and, eventually, was graced with the immense spiritual blessings of Hazrat Qebalah.

**(2) Hazrat sent commodities from Nazirhat
with his spiritual power**

Thanda Mia Sowdagar of Maizbhandar village narrated this incident. One day, his father, late Washil Miah, while he was shopping in Nazirhat, unexpectedly saw Hazrat in the market place. After salutation, he was about to leave, when Hazrat called him back and told him, "Washil Miah, on your way back home, would you drop off these commodities of mine at my residence, please?"

With great reverence, he took the shopping bag from Hazrat's hand, speculating that he was given that task because Hazrat might be late returning home, and no one else was available.

Washil Miah, after finishing his shopping and on his way home, delivered the shopping bag to Hazrat's house, where he was, promptly, asked as to whose goods those were.

"These are yours," he replied. "Hazrat Qebala tasked me to bring them home from Nazirhat Bazar."

They informed him that Hazrat Qebala had never come out of his room on that day.

At the end, Washil Miah, being puzzled, went to see Hazrat Qebala and asked him, "Master! Have you not given me these shopping items to bring home in Nazirhat Bazar?"

“Yes, I did. Please, just hand them out and leave,” said Hazrat smiling.

Everyone present there became awakened from their illusions and were amazed to witness Hazrat’s spiritual power in sending goods from the market.

Likewise, Hazrat, while remaining in a single place, would help, rescue and shower his kindness to the imperiled and needy people, of different places, at the same time, with that magnificent and Allah gifted omnipresent spiritual power, which, in fact, is an emblematic symbol and evidence of his supreme spiritual authority of *Ghawthiyyat* and *Qutubiyyat*.

He would discriminate none, be it Muslim, Hindu, Buddhist, Christian, poor or rich, based on their race, wealth, religion, social, economic or other characteristics. As a matter of fact, whoever visits his highly esteemed Darbar with sincere devotion, or remembers him with earnest reverence from any place, he will surely extend his spiritual help and will shower his immense heavenly grace to them. The whole world is comparable to a mustard seed before Ghawth-ul-A'zam Maizbhandari (Q), the same as it is in front of *Pīrān-e-Pīr* Abdul Qadir Jilani (R).

All creatures in the world including animals, plants, and jinn have to follow his spiritual command, as through all the calamities and ordeals they are, as if, submissive to his spiritual influence.

Chapter 22

Spiritual influence involving the Sun

Dr. Munshi Khaer Uddin of Nanupur once narrated that the mother-in-law of his niece was a sincere devotee of Hazrat Qebila, whom she used to attend occasionally.

One evening, she came to him seeking his blessings. When she had finished her meal, it had already gotten quite late into the night; nevertheless, she sought permission to get back home from Hazrat Qebila, who, instead, told her not to. Hence, she planned to return home early the next morning.

Early the following morning, when she woke up and after getting prepared to leave, the sun, turning the eastern horizon reddish, was about to rise. She hurried to Hazrat Qebila and told him, "I did not return home last night as you told me. I planned to leave in the early morning before sunrise. The sun is now rising. There are people everywhere. My husband will be disappointed if I do not get home. What should I do now?"

In response to her plea, Hazrat Qebila assured her, "Do not get worried. No one will see you. You will get home before the sun rises. Without any fear, start for home, uttering Allah... Allah. The sun will not rise until you reach home."

Being ordered by Hazrat Qebila, she started for home without any delay. She came across none on her way. The distance

between her residence and Darbar Sharif was about three and a half miles. Although she walked all the way to her home, she noticed that the sun had not yet risen.

Having understood the impact of Hazrat's remarks, her devotion and veneration towards him escalated significantly and she kept expressing her gratitude and thanks to the Almighty Allah.

Tiger's loyalty to Hazrat

One day, Hazrat's daughter Sayeda Anwarunnesa Bibi, in her young age, affectionately told her father, "Father, I have never seen a tiger. I want to see a tiger. You must show me one."

"Ok, I will, madam." replied Hazrat.

Once, during the middle of the night, Hazrat called everyone and told them, "Whoever among you wanted to see a tiger, should look outside. There is a tiger standing in the front yard."

Everybody peeped out from inside the house and saw that a big and strong, but tame-like tiger was standing in the yard, as if it was charmed and mesmerised by a magic spell.

In like manner, many fierce and wild animals like snakes, tigers etc. were found, very often, attending Hazrat at the dead of night.

Cholera cured with ordinary food under Hazrat's spiritual influence

There was a devotee of Hazrat Qebela, Ziaul Hossain, whose wife, once, suffered from cholera. The condition of the patient was worsening and he, having lost his hope for cure by medical treatment, went to Hazrat hysterically and threw himself at his

feet asking for prayer for his wife's life.

"Brother, please, feed your wife a soup of *Narish* leaves. By the grace of Allah, she will come round," advised Hazrat soothingly.

He hurried home and prepared some soup of *Narish* leaves. When he was about to feed her the soup, the physicians present there tried to prevent him and warned that it would definitely kill the patient. But he did not listen to anybody and fed her a full bowl of the soup of *Narish* leaves.

What a mercy of the Merciful Allah! The symptoms of cholera stopped and the patient fell asleep. What an immense effect of Hazrat's wording!

When she woke up, she felt weak and wanted to have more of the soup that was prescribed by Hazrat. Ziaul Hossain fed her the soup along with some rice with herbs. Consequently, the patient's condition deteriorated rapidly, and the cholera symptoms regressed drastically.

He hurried back to Hazrat and narrated everything to him. Hazrat replied him, "I neither ordered you to feed the soup twice nor suggested you feeding rice with herbs. Please, feed her only the soup again."

He returned home and fed her the soup. The symptoms stopped and the patient fell asleep again peacefully. The patient did not need further medication, and came round gradually.

(A) Leprosy healed by beating of stick

A rich person, who lived in Chittagong town, was suffering from leprosy for a long period of time. Having heard about the spiritual power of Hazrat Qebela, one day, he visited Darbar

Sharif, seeking recovery from the disease.

He gave salutation to Hazrat and besought him, "Master, I have seen many prominent doctors and have spent a lot of money to cure this disease. But all my efforts ended in vain, and I never came round. Having suffered for such a long time, I have lost all hopes of surviving. Now, I have come to you as a last resort."

"Oh! You disobedient and ill-fated, Why did you not fear Allah?" exclaimed Hazrat in reply. "A sinner like you should be whipped."

So saying, he started to hit him hard with his stick. Watching such severe beating on a leprous individual, everyone around remained utterly perplexed. People started whispering that the person was going to die.

Although, the leprous individual was beaten severely by Hazrat's stick, he neither seemed frightened nor showed any sign of pain. After beating him for a while, Hazrat went inside to his room. The person got up slowly and had a bath.

Afterwards, when Hazrat came back to that place, the person gave his salutation to him and left.

After about three months, the person came back again to visit Hazrat Qebela. He no longer had leprosy, and there was no sign of any wound on his body. When people inquired regarding this, he explained that he had not used any medication after leaving Darbar Sharif. Being beaten by Hazrat's venerable stick was, in fact, a special mercy and divine blessing of Allah upon him. He fully recovered from his illness by the prayer and spiritual blessing of Hazrat Qebela.

Thus, in similar ways, Hazrat would extend his spiritual help

and mystic blessings to people, through a range of diverse methods.

**(B) Spiritual blessing and grace showered
through beating with a stick**

A Buddhist of Rawjan Thana came to Chittagong town to attend a job interview for the post of Police officer. His mother made a vow that if her son got the job, she would buy rock candy for one taka from his first month's salary and send him to visit Faqir Mawlana in Maizbhandar Sharif.

The son got the job with the mercy of Allah. When he received his salary for the first month, he visited home. His mother told him, "Son, I made a vow. To fulfill my vow, you should buy some rock candy for one taka from your salary, and visit Faqir Mawlana in Maizbhandar Sharif.

"Mother, for one taka, we can buy as much as five *ser* of rock candy. Does Faqir Mawlana eat so many rock candies? Alternatively, we had better buy one or two *ser* of rock candy and give rest of the money to him," suggested the son.

"What have you said? You must do as I vowed," exclaimed his mother. "Be careful not to make any further comment. Put your forehead on the earth and ask for forgiveness. Remember! He knows every secret."

"Mother, I have made a mistake and I am sorry."

Afterwards, he came to Maizbhandar Sharif with the rock candy bought for one taka, as per her order. It was noon, and the place was less crowded.

Hazrat Qebila, at that moment, was in a state of zeal. Whoever approached him would get beaten by his stick. Everyone there

seemed alarmed and was staying away.

The Bhuddist visitor requested an attendant to take him to Hazrat, because, his mother ordered him to see Hazrat Qebla by any means. Finding no other alternative, the attendant took him before Hazrat Qebla, who, once he saw him, exclaimed:

“Why have you brought so many rock candies? Will ‘Faqr Mawlana’ eat so many rock candies? A mere one or two *ser* would suffice.”

The Buddhist police officer, remembering what his mother had warned about, threw himself at the feet of Hazrat and begged apology.

Hazrat Qebla hit him hard thrice with his stick. Then he, handing him a piece of rock candy, told him, “Go back! Give this piece of candy-rock to your mother. Dishonest! You went for dishonest work. Always be honest. It will be better for you.” Then he sent him back.

Hazrat Mawlana Shah Sufi Sayed Delawor Hossain Maizbhandari, the only spiritual and temporal heir to Hazrat Qebla, recounted:

“I went to Chittagong town to draw a bill for the Junior Madrasa building, which was named after Hazrat Qebla. There, in the *treasury*, I met the above mentioned Buddhist ex-police officer. Upon introduction with me, he was struck by sensation, and showed me his body hair and asserted, “Look! Hearing his name made my hair stand on end. He was not an ordinary saint.”

“The police officer showed me ultimate respect and reverence, and narrated to me the above mentioned incident. He also added that ‘I can swear that I did not feel any pain when I was

being beaten, rather, I only heard the sound.'

"Then he asked, 'Do you still have the *lota* that was thrown on the face of a tiger? The person, who was saved by that *lota* being thrown on the face of the tiger, lives in my area.'

"I replied, 'Yes, we still have that *lota*.'

(A) Throat lesion cured by blessed water

Roy Bahadur Rajkumar Babu of Rawjan Thana suffered from a severe throat lesion in his childhood. Although his father tried different kinds of treatment, it was not cured. At the end, he sent his son with a pot of milk, accompanied by a devotee of Hazrat, called Wali Mastan to see Hazrat Qebila.

Wali Mastan humbly presented the milk before Hazrat and prayed for his recovery. Hazrat ordered to pour the milk into a bigger pot. After that, Wali Mastan took some water in that pot from the pond and requested him to blow into the water. Hazrat, responding to his request, looked at the water and blew into it from a distance.

Wali Mastan brought the pot back outside and instructed Rajkumar to drink. While drinking, he noticed that the water seemed as though very hot and boiling, but he did not feel any pain.

They started their journey back home and they arrived at a canal named Sorta Khal. Rajkumar thought that drinking water used to be painful for him, but he did not feel any pain when he drank Hazrat's blessed water. So he decided to drink some water from the canal to check if it still hurts.

He drank some water from the canal. What! There was no pain! He became very happy.

Returning home, they informed the parents about his cure. In order to be assured about his cure from the ulcer, his mother gave him flattened rice with yogurt to eat, which he ate easily. The parents were very happy, and to express their gratitude, they decided to send him to Hazrat Qebela the following week with some milk fudge.

The following week, Rajkumar was again sent to Hazrat Qebela, accompanied by Wali Mastan. The parents instructed him to seek blessings for a long life, knowledge and wealth.

This time, Hazrat, as usual, asked him about his name, father's name and address etc. He replied:

"Master, my name is Rajkumar. My father has sent me to you with this milk fudge. I have been cured from a throat lesion with your spiritual blessings. My father asked you to pray for my success, long life and knowledge."

Hazrat caressed him on his head and back, and assured, "Ok. I am praying for you. That you will be successful in your life."

After that day, he never failed in any exam. He passed B.A. become an M.L.C. and was titled as 'Roy Bahadur'.

Mawlana Shah Sayed Delawor Hossain related:

"I attended a meeting held in the house of Mawlana Sayed Ahmad Hamid Hasan Nomani, who was the then S.D.O. of B division, to discuss about a cooperative society, and how to improve services for the visitors to Darbar Sharif. I was accompanied by late Shahjada Khairul Boshor Miah, Mawlana Siddiq Ahmad B.L. and Sayed Saadullah.

"In that meeting, Sayed Ahmad Hamid Hasan Nomani introduced me to Roy Bahadur Rajkumar. Once Hazrat's name

was uttered, he exclaimed effusively: 'What have you said? My whole body is trembling. Is he the grandson of that *Faqir*, Hazrat Qebila who blessed me with my life, knowledge, wealth and everything? Because of his blessings, I am now titled with 'Roy Bahadur'.'

"He humbly offered a cheque for one hundred taka and intoned, 'Whenever you need anything, please, kindly inform me. I am dedicated for any kind of assistance.'

On that day, he narrated the above mentioned incident of his boyhood to us."

(B) Deadly disease cured by great blessing

Haji Hafez Ahmad Ullah Bhuya son of Late Maizuddin Bhuya of Neazpur village, Sylvania, Noakhali District, related:

"I once had been suffering from a deadly disease that could not be cured, and consequently, a deep sense of despair overwhelmed me. At the end, having heard about Hazrat's extraordinary spiritual power, I was compelled to visit him seeking his blessings.

"I bought one *ser* of dates and arrived at Darbar Sharif. No sooner had I entered the outer *dāīrah sharīf*, than a six or seven year old boy came out from the inner house and called out, 'Hazrat has summoned the visitor from Noakhali.'

"Since no one else responded, I confirmed that I was from Noakhali.

'Hazrat is calling you.'

"I asked about the boy and was informed that he was his grandson whom he used to address as '*Dela Moyna*', and who is the current *Sajjādanoshīn* Shah Sufi Sayed Delawor Hossain

Maizbhandari.

"I followed him and went into Hazrat's room in the inner section of the house. Hazrat was sitting in the room, with his eyes closed. As soon as I greeted him with 'salam', he asked me my name. I had to tell my name thrice in response to his repeated questions. With his eyes remaining closed, he inquired, 'Why have you come?'

"'Master,' I humbly explained, 'I have been suffering from a disease for a long period of time. No medicine had any effect. Finding no other means, I came to your presence seeking your blessing.'

"Then I placed the dates in front of him.

"He put his hand on the dates, took one, gave it to me, and uttered, 'I am praying for you.'

"He then distributed them among the people. He put half of a date in his mouth and gave the other half to his grandson Dela Moyna. And ordered, 'Please, take the rest to the daughter of Sayed Shaheb.'

"Although I informed him that I was ill, neither had he asked me about the type of disease nor did I mention it. I planned to tell him later, but, before I could have any chance to tell him, he had bid me farewell. I was at a fix what to do! Finding no other means, I departed to my home from Darbar Sharif.

"On my way home, some thoughts echoed in my mind; hardly had I entered the house when I was called in. How on earth he knew that I was travelling from Noakhali? He must have *kashf* (hidden insights). I had no opportunity to discuss about my illness. Despite that I consoled myself that he must have known about my illness. Perhaps it was not necessary to

discuss. This is why he did not ask me any question about it.

“With the mercy of Merciful Allah and by the blessing of Hazrat, I was recovering gradually and within a short time, I fully recovered.

“Only Hazrat Qebila knew what sort of medicine he gave me through that date. After that incident, resultantly, my faith and belief on Allah increased and my devotion and honour for Hazrat boosted up. I realised that he was the greatest *wali-Allah*. Afterwards, I continued paying frequent visits to Maizbhandar Darbar Sharif.”

**(A) Spiritually purified and *fayd* granted
through drink**

Once in the month of Ramadan, Hazrat was feeding his attendant Hedayet Ali a drink.

Watching this, his wife argued, “He is fasting. Why are you feeding him drink during daytime in the month of Ramadan? You should drive him away. He is lazy and does not do any work.”

“I have purified him,” replied Hazrat. “He is homeless and possesses nothing. If you drive him away, he has nowhere to go. He will sweep your house-yard. If you gave him only a fistful of rice, he would have them and would stay at your house like a pigeon. If you give him nothing, he would live on only drinking water.”

His wife kept quiet after listening to such an answer.

After *Maghrib* prayer, she sat on *murāqabah* and saw that Hazrat Qebila was cleansing something from Hedayet Ali’s chest. The upper part of his chest was white, then it was red

and then it was mixture of red and black. She saw that the red and black parts steadily changed into white, and were merging into the white part gradually.

At once, she understood that Hazrat was purifying Hedayet Ali spiritually, through feeding him drink. Afterwards, she never argued on any of Hazrat's actions.

(B) Chronic stomach-ache cured by having milk and banana with Hazrat's order

Mir Ahmad Faruqi, the former Head Mawlawi of Borna High School narrated that, when he was a student at Mohsenia Madrasha, he went to see Hazrat Qebila in Maizbhandar Darbar Sharif with his uncle Mawlawi Lutfur Rahman.

He asked Hazrat Qebila for blessings for his mother to be cured from her severe chronic stomach-ache. Hazrat advised, "Please, tell your mother to have milk and banana. She will come round."

Returning home, he informed his mother about Hazrat's order. His mother continued to consume them for three days and was fully cured. His mother was amazed. Although she had been having milk and bananas as well as medicine, there was no cure for that illness. But she got cured after she had been having milk and bananas for three days by the order of Hazrat Qebila. She never imagined the possibility of getting cured from this chronic disease. She realised that it happened only because of Hazrat's blessing through his order.

(C) Fayd bestowed through bread

The abovementioned narrator Mawlawi Mir Ahmad Faruqi also related that his uncle Mawlawi Lutfur Rahman attempted thrice to take the pledge (*bay'a*) with Hazrat Qebila, but failed

to convince him:

“He once again sought permission from Hazrat Qebila to take the pledge with him. Hazrat ordered him, ‘Please, stay away. Be like a sparrow.’

“Obeying his order, he moved from his place. Hazrat did not give him the pledge or *bay’a*.

“We returned to the outer house and asked for a meal. Initially we were told that it would not be available. After a while, five big trays with some water-soaked rice, dried fish and pumpkin vegetables were brought for us. We started eating. Afterwards, meat and warm rice were served, with which we filled our stomach.

“An attendant came from the inner house and called out, ‘Who is Lutfur Rahman?’ My uncle responded and stood up. The attendant handed him bread and told him that Hazrat gave it only to him to eat. My uncle, being over the moon, finished it.

“Afterwards, his spiritual attraction was gradually getting intensely stronger, and resultant interest in worship and devotion also increased.”

Chapter 23

An extraordinary miracle: devotee saved from tiger

A person, hailing from Barishal, having heard of Hazrat Qebila's spiritual virtuosity, intended to visit Maizbhandar Sharif in order to take the pledge – *bay'a* – of Hazrat Qebila.

En route to Darbar Sharif, after crossing Baryadhala at Nizampur, he took a hilly path, in which, after travelling for a while, he had to go into the woods to answer the call of nature. After relieving himself, he stood up and saw, all at once, that a ferocious tiger, roaring viciously, was standing in front of him. Being filled with panic, he stood absolutely motionless.

He said to himself: 'No way out! The tiger is going to kill me. I am the most ill-fated person. I planned to visit a *wali* and to purify my sinful soul, but that's not going to happen, my fate deceived me. Oh, Allah, why will you not let me go to your beloved one?'

In the next moment, he saw that, completely out of the blue, a person with an aura of holy serenity appeared from nowhere, bellowing, "Get lost! You bastard," and hit the tiger very hard on its head with his stick. The tiger made a big howl and fled. The saviour also mysteriously disappeared at once.

Being puzzled by having witnessed such a miraculous phenomenon, the man was motionless for a while, thinking:

“Who was this great person to have saved my life? I was on my way to Maizbhandar Darbar Sharif, because of this virtue, perhaps, Allah’s miraculous help has been bestowed on me.”

His devotion for Darbar Sharif, to where he then resumed his journey, was greater than ever.

When he arrived at Darbar Sharif, he was stunned to see Hazrat Qebela. After rigorous inspection, he could not help making a big cry, and threw himself at his feet with unremitting sobbing.

Hazrat, caressing on his back, comforted him, “*Mia*, why are you looking so baffled by witnessing Allah’s infinite power? Allah, the Almighty, is much more Powerful and Merciful beyond your imagination. Indeed, Allah is able to do all things.”

Listening to such beautiful words from Hazrat, he became calm. Hazrat went back into the inner room. People asked him the reason for such a cry. He narrated them the whole story of what had happened en route for Darbar Sharif.

The person told them, “I took my saviour for either an angel or *Khidr* (pbuh). When, however, I arrived at Darbar Sharif, I understood at once that it was Hazrat Qebela who saved me from the tiger by hitting its head with this stick. When I saw my saviour, I could not help myself and made that big cry. Everyone was amazed to listen to such an extraordinary miracle.”

**Hazrat’s extraordinary miracle: devotee saved
from tiger hit by a *lota***

Once, Hazrat Qebela, in the state of zeal, was taking ablution on the bank of a pond. Suddenly, he exclaimed, “Bustard, haven’t you left the place yet?” and threw the *lota* towards the pond.

Since, he had not finished his ablution; the attendants quickly brought him another *lota*. He finished his ablution and went into the *dāirah sharif*.

The attendants then went into the pond to find the *lota* thrown at the water. Despite their thorough and prolonged search, they could not find it in the pond, and had no option but to abort the search.

“It is hard to understand the actions of the saints.” Everyone was thinking in wonder. *Whom was Hazrat scolding? Why did he throw the lota into the pond? Why could nobody find it despite their diligent search?*

Two days after this incident, a disciple of Hazrat Qebela, named Asmot Ali, living in Rangunia, arrived in Darbar Sharif with some food and the *lota* that was thrown towards the pond. He went to see Hazrat Qebela and gave salutation. He then placed the food and the *lota* before Hazrat, and was crying for a long time. When he came out, everyone was asking him as to where he got the *lota*.

He started relating his extraordinary story:

“Hazrat Qebelah saved my life with this *lota*. I am a very poor man. I planned to collect some wood from the hill, sell them in the market, and, with the money, make some food for him. I went to Qodala Hill in Rangunia, which is 42 miles away from Maizbhandar darbar sharif. I collected some wood and was binding them in a pile under a tree. All of a sudden, a large tiger appeared before me and was about to maul me. Having no other means for survival, I cried out, ‘Ya Ghawth-ul-A’zam!’ No sooner had I called for help than a *lota*, completely out of the blue, hit the face of the tiger. The tiger howled and fled away. I was saved miraculously. I took the *lota* and

immediately identified that it belongs to Hazrat, as I saw him using it.

“I returned home with the *lota* as well as the collected wood and after making some money from selling them, made some food for Hazrat. Today I came to Hazrat Qebila with this *lota* and the food. Hazrat, with his spiritual power, saved me from the man-eater, or I had no other means to survive.”
(*Āeynā-e-Bārī*)

**Granting *fayḍ* through beating with stick and
dead revived**

The poet, Sayed Abdul Wares of Bhujpur was a staunch disciple of Hazrat, with whom he used to spend most of his time. As a result of his frequent fasting, his body was weak and bony. Time and again, he used to hold Hazrat's feet so tightly that others would have to remove him forcefully.

Hazrat Qebila, in a state of divine attraction, once, was sitting on the bank of the pond in front of his house. At that moment, Sayed Abdul Wares hurried to him and seized his feet with his two hands so firmly that nobody managed to take him away.

Hazrat Qebila started hitting him severely with his stick. Being weak, he could not bear such hitting for long, and eventually collapsed. Symptoms of death were apparent on his face.

The people present there were very frightened for having witnessed such an occurrence and they started running away out of fear, amidst rumours of his death.

After a long time had passed, Hazrat returned to his normal state. He looked at Abdul Wares and realised his critical condition. He, shutting his eyes, thought for a while. Then he looked around, where no one was available as everyone had

already ran away.

Hazrat called out, "Who is there?"

A devotee of Hazrat named Harichand was hiding behind the bamboo heaps on the pond bank. He responded, "Master, your obedient servant is here."

Hazrat ordered him to throw a bamboo pile vigorously into the pond. Obeying the order, he quickly threw a pile of bamboo into the pond, and there was a strident thud from the water.

Miraculously, no sooner had the sound been heard than the well-nigh dead Sayed Abdul Wares opened his eyes and slowly sat up. He regained his consciousness and seemed that, as if, he had been awoken after a long sleep.

Hazrat left the place.

Everyone was asking him how he was feeling or whether he was feeling bad. But he could not remember anything and told them that he was sleeping and had just woken up.

Everyone understood that it was none but a spiritual miracle of Hazrat. It is hard to comprehend such a miracle. The news was spread everywhere that the dead was brought back to life.

Brought back to life with Hazrat's spiritual influence

Hazrat's dearest grandson, Hazrat Mawlana Shah Sufi Sayed Delawor Hossain, in his childhood, once had suffered from a deadly illness. He was then only two years old. Although he was on medication, his illness was deteriorating constantly.

One day, his illness, all at once, become acute, and his respiration suddenly stopped; there was no pulse. He was examined and found that he had passed away. Everyone started

crying.

Someone rushed to Hazrat Qebela to deliver him the sad news, whereupon, he came to the spot only to find him showing no signs of life. Under such critical circumstances, Hazrat could no longer remain passive; as he was his only would-be-spiritual inheritor and heir apparent.

It was high time; he had utilised his heavenly power, to save his grandson, nonetheless, he decided to try a more subtle temporal approach, which would be shown as the apparent source to the multitude, as though, he was trying to cloak his exposed mystical authority, for he was not interested to show off his Allah-gifted pre-eminent spirituality.

He ordered, "Throw a clay jar full of water in the yard."

It was done accordingly. As the jar crumbled, there was a loud sound. At the same moment, he was looking at his beloved grandson with his spiritual sight and was showering his spiritual blessings on him, who began to cry with the sound of the jar being broken and Hazrat's spiritual sight. His condition changed significantly.

He was recovering gradually, as if he was given a new life. His grandmother, the wife of Hazrat, used to say, "You are like Joynal Abedin. Hazrat Qebela brought you back from the grip of death in the field of Karbala."

Milk turned bitter with the influence of Hazrat

A neighbour of Hazrat, Muhammad Washil, once bought a barren cow. He prayed to Allah that if his cow gave birth to a calf, he would bring all milk of the first day to Hazrat.

After some days had passed, with the mercy of Allah, the cow

became pregnant and gave birth to a calf in due course. After milking, he, forgetting his earlier vow, as a long time had passed from when it was made, kept all the milk of the first day at home, instead of bringing it to Hazrat.

At night, he was having dinner with a guest, and after the main course, milk was served, which, however, none could drink, as it tasted horribly bitter. As there was no apparent reason for milk turning bitter, he assumed that something might have fallen into the milk, which, after inspection, appeared to be a wrong assumption. No one experienced or heard beforehand about milk to be bitter.

Suddenly, he remembered his vow about milk of the first day to be brought to Hazrat. So he came to Hazrat Qebila with milk of the following day. When he placed the milk before Hazrat, he intoned, "It was supposed to bring me milk of the first day. Please, take it back and drink it along with your family."

Muhammad Washil Miah was sorry for his deed and asked for forgiveness. He said, "Master, I completely forgot about the vow. Please, forgive me. I seek your blessing for milk to be better".

Hazrat accepted the milk.

The following day, the milk became normal and did not taste bitter. Everyone understood that it is wrong to neglect anything concerning the saints.

**Sugarcane plantation protected from feral
vermin with Hazrat's mystical clout**

A person used to cultivate white sugarcane. Every year wild foxes would destroy his plantation. Having seen financial loss for several years, he made a vow that if Allah keeps the

plantation safe, he will bring a bundle of sugarcane and a jar of molasses to Ghawth-ul-A'zam Maizbhandari Hazrat Qebla, as a gift.

What a Mercy of the Merciful Allah! That year his farm was immune from any damage. At the end of the season, after the sugarcane had been threshed, he thought: "Why should I bring so much sugarcane and molasses as a gift, when it is enough to bring less?" As he thought, he took only two sugarcane and two kilos of molasses, and arrived at Darbar Sharif.

Watching this, Hazrat became very angry and proclaimed, "I am becoming tired guarding your plantation from the fox round the year, and you are too miser to bring a bundle of sugarcane and a jar of molasses. Go back, as I do not take from a miser. He drove him away with his stuffs.

The person came back to Hazrat Qebla with the right amount. Although he asked for forgiveness humbly and repeatedly, Hazrat accepted nothing.

In the following year, the person again made the same vow, but it was not answered.

Hazrat's spiritual influence in protecting a paddy field

Sayed Wahab Ullah of Enaetpur, Hathazari Thana, narrated; Pran Krishna Dhupi of his village cultivated a paddy in their hilly fields. In that particular area, wild boars and monkeys would damage crops every year, and nobody could harvest anything.

Pran Krishna made a vow, "If Allah brings his paddy home unharmed, he will bring some rice to Faqir Mawlana every year." With the mercy and grace of Allah, his paddy was well protected, as no animal came near to his fields. He harvested

the paddy undamaged. After milling the paddy, he brought around forty kilos of rice to Hazrat Qebela. Every year he would harvest safely and bring some rice to Hazrat.

Having witnessed such a miraculous result, other farmers were also keen to make similar vows. They understood that the feral vermin, the wild ferocious animals, are also influenced by Hazrat's spiritual power and are subject to his obedience.

**Recovered from incurable disease by the dust of
Hazrat's footwear**

The maternal uncle of Mawlana Kanchanpuri was suffering from an acute chest-pain. He did not come round despite various treatments. At the end, he decided to come to Hazrat Qebela for his blessings. In the mean time, Dr. Shamsujjaman prescribed him another medicine.

Watching his condition, Mawlana Fazlul Bari son of Mawlana Sayed Masih Ullah Mirzapuri, advised him that if he rubs the dust of Hazrat's venerable footwear with great devotion, his illness will be cured, which he believed strongly.

Eventually, he came to Darbar Sharif and took some dust from Hazrat's footwear and started rubbing them on the place of pain.

With the mercy of Allah and through Hazrat's spiritual influence, he was cured for good. He testified that he had never suffered from that pain again throughout the rest of his life.

There are instances that hundreds of people benefited and were cured from disease by Hazrat's footwear.

(*Āeynā-e-Bārī*)

Chapter 24

Kashf realised in keeping half of a jackfruit and returning the rest

Mawlana Abdus Salam Ichapuri narrated that his uncle Munsir Abdul Aziz once made a vow that if his jackfruit tree, with the mercy of Allah, bore fruits, he would bring the biggest one to Maizbhandari Faqir Mawlana. This tree had not been fruiting for a few years. With the mercy of Allah, that year the tree yielded ample fruits.

When he harvested the biggest one of the trees and prepared it to take to Hazrat Qebila, his wife suggested to him, "Can Faqir Mawlana eat such big jackfruit on his own? It would have been reasonable to take only half of it." He was very annoyed with his wife for her silly comment and admonished her.

Afterwards, he brought the jackfruit to Darbar Sharif and placed it before Hazrat, who responded to him, "Munsir Saheb, Can Faqir Mawlana eat such big jackfruit? Please, keep half of the jackfruit here and take the rest back home for your wife."

So saying, Hazrat cut down the fruit with a knife into two pieces, kept one half and gave the rest back to him.

Hazrat could even know what was hidden in someone's mind; such that he would not accept anything if the vow was not honoured accordingly as well as that, he would return items gifted to him with dejection. If any gift was to be brought to

him, it should have been coupled with pure sincere intention.

Earning sustenance through an inkpot

Mawlana Abdul Latif of Nanupur had been teaching Hazrat's son, Mawlana Shah Sayed Foyzul Hoque, in Darbar Sharif for many years. When the teaching term was over, he pleaded to Hazrat, "Master, I am a poor and disabled man. So far, I have been teaching your prince in your darbar. Now, I am to return home. I am not able to do any work. Please, guide me to an honourable means."

Hazrat, having granted his plea, gave him an inkpot and told him, "Please, remain at home with this inkpot. Do not let the ink dry out. Allah, the Almighty, will give you sustenance at your home."

He went back home with the inkpot and, as he was ordered by Hazrat, kept staying at home, where, everyday people were visiting him for amulets, which he would write down with the ink of that inkpot.

Allah's vast mercy and divine grace were veiled in Hazrat's advice and in the inkpot given by him, that whatever amulet was written with that ink would yield results.

Every day he would earn an adequate amount of money. By virtue of this inkpot, he had realised an easy, contented and honourable life for about thirty years until he died. After his demise, the inkpot has been preserved by his descendants until now.

Influence through giving money away and freeing from debt

Ahmad Mia Chowdhury, son of Abdul Halim Chowdhury of

Hajirkhil village, Chittagong, narrated, "When I was 9-10 years old, I visited Hazrat Qebela in Darbar Sharif with my father. We brought one *ser* of milk for him. We gave him our salutation and placed the milk before him. He, looking at me, asked my father, 'Whose son is he?' My father introduced me. 'Your stomach is very big,' Hazrat Qebelah told me. 'You should drink seven glasses of drink.'

"So saying, he ordered to prepare milkshake with the milk we brought. Then he took one glass and fed me seven glasses of milkshake. There were also about twelve persons present, every one of whom was served with a glass of drink each. Although around twenty glasses of milkshake were made from the milk that we brought, it was noticed that the amount of milk remained the same.

"Afterwards, Hazrat took twenty five taka with his hand and told me, 'Your stomach is very heavy. You should eat this money.'

"I tried to take the money with my hand, but he would not allow it and put the money in my mouth. Then he ordered, 'Go back. You are my slave.'

"After departing, I had so many questions arising in my mind; As everything seemed too paradoxical to me, I could not comprehend the true motive behind his action. So I asked my father about his intention for visiting the Darbar Sharif, 'Why did Hazrat tell me such things?'

"My father explained that he had a huge amount of debt at that moment.

"We arrived home. Through unexpected means, my father was earning money, and within a year, was able to repay his debt and became solvent.

"I could then understand why Hazrat Qebela put money into my mouth. He might have indicated that we would be earning without making much effort. In fact, people used to give money voluntarily, for different excuses, to my father. It only happened because of the spiritual power and blessings of Hazrat."

**Hazrat accepted banana and rejected milk
sent by a lawyer**

Onukul Chandra Bishwash, a script writer at Chittagong Court, narrated in a poem that his cousin Nobbabu Ukil Sarkar had a cow that gave birth to a calf and it was giving a significant amount of milk. He also had some matured banana plants in his garden.

Out of his respect for Hazrat, he once intended to send one day's worth of milk and some bananas to him as a gift; eventually, he expressed his plan to his wife asking her to make arrangements for that.

His wife said to herself that Faqir Mawlana would not drink three *ser* of milk. So she sent two bunches of banana and one *ser* of milk with a deliveryman.

The delivery-man arrived at Darbar Sharif, placed the commodities before Hazrat Qebela and informed him that Ukil Sarkar Babu had sent these for him.

Hazrat accepted the bananas and returned the milk, saying "Faqir does not drink that much milk."

At first, Ukil Sarkar Babu did not understand why he returned the milk and commented "Faqir does not drink that much milk". So, he enquired of his wife and came to know what was in her mind.

The following day, he sent all milk of the day to Hazrat Qebila, who was then pleased and accepted it.

(Extracted from a poem composed by Onukul Chandraw Bishwash, moktar, Chittagong Court.)

**Amazing prosperity by emigration ordered
by Hazrat**

A disciple of Hazrat named Wali Mastan from Gachikul Rawjan Thana, was very poor and impoverished. He had a massive amount of debt in the form of a loan; finding no other means, he once came to Hazrat and made a plea, "Master, I am your slave. I am, being in debt, living in terrible poverty. I do not have much property so that I may repay my debt and maintain my life in solvency. Please, have mercy upon me and save me from the torment of poverty. Otherwise, there is nothing to protect my honour."

"Emigrate," uttered Hazrat.

Wali Mastan, being ordered, emigrated from Gachikul and settled in Rangamati, where he became a respected personality and started earning in various ways. Gradually, his condition changed completely. He saved a lot of money and bought some land.

Currently, his son Haji Imamuddin, who is a rich and prominent person in the society, is living there. The shrine of Wali Mastan is situated there. A building was built on his shrine. Hazrat, by means of emigration, made him rich and renowned in the society.

**Spiritual influence on body by throwing a
usurer's money and exposure of miracle**

A usurer named Rowshan Ali of Noakahli District once paid a

visit to Hazrat. He placed eight *ana* paisa before him. Scarcely had Hazrat looked at him, when he became agitated out of excessive zeal and threw his paisa out.

He collected the paisa back and placed it again before Hazrat, who, as before, threw it out. He again collected them and asserted, "Master! Although eight *ana* paisa is not worthy of anything to you, it does have value to me. I have come to you with sincere faith and hope that no one but you can make my sin forgiven."

So saying, he again placed the paisa before him, while the latter repeated the action vigorously. He again collected it and kept proclaiming, "I will not retreat until my sins are forgiven. My sins must be forgiven."

This time, Hazrat took pity on him; he gave him a *batasha* and told him to eat it after taking a bath in the mosque-pond.

No sooner had he finished the bath and eaten the *batasha*, his condition changed dramatically; he went crazy and started hitting people. The people complained to Hazrat, and he ordered them to lock him in a room.

Ultimately, they had to release him from confinement, when he urinated and passed stools in the room. As he again started causing trouble and disturbance, people of Kulal Para, having thrown him into the water, beat him so severely that his body was left with various gashes and wounds.

He was brought back to Hazrat Qebila; he gave him another *batasha* to eat. As soon as he ate it, his craziness turned into sanity and calmness, and he came round dramatically.

Afterwards, he gave away that proscribed business and continued his life with piety and honesty, indulging in the

divine love. Hazrat, in such a manner, wrought piety upon a usurer and purified him from forbidden activities with his spiritual power, making him into a pious lover of the divine.

Shower of rain by Hazrat's spiritual influence

One year, there was severe drought during the farming season, in the month of *Bhadro* (5th Bengali month, during autumn); all canals and marshes dried up, as they usually did in the hot summer. Paucity of water prevented cultivation, as the sun was burning the paddy plants, which wrought havoc among the farmers. People arranged Quran recitation, special prayer etc. in order to pray to Allah for rainfall but to no avail.

During that time, Town *Qutub* Nazir Shah, who was also a staunch disciple of Hazrat, came to Darbar Sharif, asking him to pleadfully pray for rainfall. He, without having any food, withdrew himself in the *dāirah sharif* for two days, after which, in the late night, he, pacing up and down, started upbraiding, "If the people do not get crops, how can they give away in charity for the sake of Allah? Is Allah not watching that?"

In the morning, Hazrat Qebela told his attendant Mawlana Ahmad Safa, "*Mia*, I would like to go to Nazirhat. Please, bring my clothes." He brought his attire. Hazrat, putting on a *tahband* (a lower garment) a *kurta* and a yellow colored *aba*, went out to the southern side of the house. As multitude, including his attendants and disciples, followed him en masse.

Having crossed the dead canal situated to the southwestern corner of the house, he arrived at the field. Someone approached him and greeted him with *salam*.

"*Mia*, where do you live?" Hazrat asked him.

"I live in Khandakia," replied the person.

Hazrat, swinging into the zealous mood, asked him in a scolding tone, "Mia, it is the frog that lives in khandak (trench). How on earth can you live in a khandak (trench)?"

"Master, the name of my village is Khandakia," replied the man humbly.

Hazrat, becoming more zealous, hit him hard with his stick twice or thrice, then afterwards, continued walking southward.

One of his attendants, Raham Ali, who was holding his umbrella, after having walked for a while, reminded Hazrat that they had to head west to go to Nazirhat. In response to his suggestion, Hazrat, scolding him, drove him away.

The sun was very hot. As the hot sun was falling on his body, Hazrat, looking at the sun and rebuking, continued to walk. He became more zealous still and angrier when he saw a bamboo bridge ahead of him.

At that moment, Dr. Abdul Hamid of Rawjan Thana placed a jar of drink before Hazrat, who ordered to give everyone a spoonful of drink each. There were roughly sixty people gathered around him, every one of whom was served a spoonful of drink each.

"How much is left?" asked Hazrat.

"Master, much has been left,"

He ordered, "You take one spoonful and give me another one." The order was carried out accordingly.

He then said, "You drink one more spoonful."

Afterwards, he, looking at the earth, instructed, "Pour one spoonful in the private part of this bastard." He then drank one more spoonful and poured another one on the ground.

"How much is left?"

"Master, some is still left," it was replied.

"Give this bastard three more spoonfuls," he ordered.

Three more spoonfuls were poured on the ground.

He repeated, "Is there anything left?"

On hearing an affirmative answer, he, in a state of zeal, roared thunderously, "Pour everything on her private part."

It was carried out accordingly.

When Hazrat, afterwards, hurried home, the gathering multitude dispersed to their respective destinations.

What a great mercy of the Merciful Allah! A piece of cloud, all at once, emerging from the south, covered the whole sky, and it started to rain right away. Everyone got wet, before they could rush home.

The rain paused for a while. Then it was raining for a long time. Then, after pausing for a short time, it was pouring with rain so hard, that it was impossible for people to go outdoors. Consequently, all canals, rivers, ponds, fields and marshes were overflowed with the rain of only one day.

Abdul Hamid recounted, "The following day, Hazrat ordered me to get back home. I just about managed to return home in the torrential rain with much difficulty."

Hazrat's miracle: steamer rescued and people saved from pestilence

A respected mawlana saheb narrated, "I strove for success in various businesses but to no avail. Having failed in every endeavour I made in business, I once paid a visit to Hazrat Qebila for his blessings, with some *batasha* as a gift for him.

“When I arrived at Darbar Sharif, I saw Hazrat Qebila walking along the road on the south of the mosque; I started following him. He went into the field and took an earthen clod, which he was then pushing, with his sandals, into a crack on the ground, in an effort to seal it.

“I took another clod and asked him if I should close the crack. He, turning his face towards me, replied, ‘*Mia*, can you not see that two stout buffalos are pushing their way up? I sealed their way out.’

“Hazrat, then, went to Binazuri Canal and sat on the bank. Visitors, with various gifts, were coming and gathered around him. As everyone was placing their gifts before Hazrat, I also placed my *batasha* before him.

“Hazrat handed me five *batasha* and told me, ‘*Mia*, go back home. Give these to your family members to eat, you also should eat. Hurry up!’

“I hurried back to my home and found that there was an outbreak of a cholera epidemic in our village, where two persons had already been declared dead, and many more had continuously suffered. I distributed the *tabarruk* given by Hazrat among my family members as well as taking a little from it for myself to eat.

“Many people died of cholera in our village, and almost everyone was infected, nevertheless, those, who ate the *tabarruk* among my family members, were, indeed, saved from the plague.

“After some days had passed, I paid another visit to Maizbhandar Darbar Sharif. There was another businessman who, on the same day, came to see Hazrat Qebila with gifts.

"He reported to the people in Darbar Sharif that, some days ago, he was sailing a small steamer loaded with merchandise from Arakan. The steamer was badly damaged during its voyage and had a hole in the bottom through which water was flooding into it.

"Having no means for survival, he vowed that he would pay a visit to Hazrat Qebela in Maizbhandar Sharif with gifts, if Allah, the Almighty, rescued him and his belongings from such peril.

"While the steamer was heading towards the quay, the sailors were striving to seal the hole. All of a sudden, water stopped leaking into the steamer miraculously; the steamer, eventually, docked at the wharf slowly. With the mercy of Allah and with Hazrat's blessing, he was saved along with his goods. In order to fulfil his vow, he came to Darbar Sharif.

"Based on his delineation, I found that their accident, my visit to Maizbhandar Darbar Sharif and Hazrat's mysterious action to seal the crack of the ground, all took place exactly at the same time and on the same date.

"Although I could understand the significance of Hazrat's advice: 'Fire is blazing. Go back home,' when I got back home, I, however, had not understood the real motive behind his attempt to seal the crack of the ground until I heard the miraculous incident from that businessman.

"After some days, I started a timber business, in which I succeeded significantly, with his blessings. The hotel I had in Chittagong Strand Road is, in fact, a special blessing from Hazrat."

"After some days, I passed a point near Maizbhandar Darbar Sharif. There was another businessman who, on the same day, came to see Hazrat Qebela with gifts.

Chapter 25

The Angel of death returned and lifetime prolonged by sixty years by Hazrat's spiritual influence

Shah Monir Ullah, who was an attendant of the shrine of Abu Yazid Al Bostami (R), was a stalwart disciple and a sincere devotee of Hazrat. He narrated that one of his neighbors, Abdul Qader, once was attacked by a deadly disease. He did not come round despite various medical treatments, whereupon the doctors also gave up in despair. Consequently, he and his family members turned solely to Allah's mercy and the blessings of the saints, whereby they started spending money by giving charity and in sacrifice.

One day, he called Mawlana Monir Ullah to his home and requested him, in a tearful voice, to offer special supplication for him at the shrine of Hazrat Abu Yazid Bostami (R). He also added that he was, probably, facing the end of his life, that he, however, was, presently, troubled by the fear of his sin more than that of his death.

"Brother," Mawlana Monir Ullah replied, "you did not think of the hereafter in the right time. What can you do now? I can suggest you no way except to submit yourself to any spiritual *murshid*."

Abdul Qader asked him about the whereabouts of a spiritual *murshid*.

He propounded, "I do not think, nowadays, there is any such spiritually powerful saint, except only one person, that is Ghawth-al-A'zam Maizbhandari (Q) who, with his supreme spiritual power, can rescue his endangered devotee instantaneously; and, having purified him from his sin, can draw him, simultaneously, towards the right path.

"I suggest you should surrender yourself to his spiritual authority with sincere faith and devotion and pray to Allah, with his *wasīla* (intercession) to pardon your sin. If you have sincere faith and devotion, you, having surrendered yourself to Hazrat Qebila sincerely and faithfully, should pray to Allah with his *wasīla* so that Allah may forgive your sins. I strongly believe that Allah will surely have mercy upon you."

Hearing Hazrat's name, he became very humble, and a resultant new hope shone in his despaired heart. He surrendered himself to Hazrat Qebila whole-heartedly and vowed that he would sacrifice himself in his service if he was bestowed with the recovery.

How mysterious Allah's divine will is!

The blessings of *Al-Ghawth* know no bounds; no sooner had he submitted himself mentally than the visual symptoms of death began to show. His body was quickly moved to be laid down to face the *Qibla*, by the relatives, who had already started reciting death-time supplications.

Allah's mercy was bestowed upon him, having suffered from the agony of death for around an hour, as his agony decreased gradually. After a while, having opened his eyes, he, uttering '*Al-ḥamdulillāh, Al-ḥamdulillāh!*' started thanking Allah humbly and submissively.

"Brother, how do you feel now?" Mawlana Monirullah

enquired. "Why are you doing so?"

Abdul Qader, just like an almost healthy person, started talking to them in an emotional, but soft voice.

"Brother, no sooner had I prayed to Allah for forgiveness, with the *wasīla* of Hazrat, after submitting myself to his spiritual authority as per your instruction, than irresistible drowsiness overpowered me. In that state, I saw that a very horrible looking man, holding a sword in his hand, rushed towards me, sat on my chest and was about to slaughter me, which was extremely frightening, and I felt severe pain that is impossible to put into words.

"Then an old man approached quickly, snatched the sword and pushed him down from my chest; that horrific man ran away. I looked at my saviour, who was, indeed, Hazrat Qebila, who told me, 'Do not get worried, as Allah has forgiven your sins and extended your longevity for another sixty years. However, your father is going to die after one week. You should see me as you vowed, when you come round. I have kept food to entertain you.' He, giving that advice, disappeared before I could utter anything.

"As my drowsiness dissipated, I opened my eyes, praising Allah. It seems that I am now almost cured, and my body is feeling better."

He was gradually coming round. As Hazrat had predicted, his father died after one week exactly. After one month, he, having recovered completely, paid a visit to Darbar Sharif with Mawlana Monir Ullah, where he took *bay'a* to Hazrat and attained his spiritual blessings.

Only Allah knows the nature of spiritual power and authority that He bestows upon His divinely cherished friends; one of

them, Ghawth-ul-A'zam Hazrat Qebila, in the above mentioned incident, rescued his devotee from the grip of a fearsome angel of death, with his Allah-gifted spiritual power, and apparently had his life extended for sixty years. The hadith of the prophet (pbuh) confirms for us the fact that the friends of Allah are, in fact, empowered by Allah, and whatever they accomplish is, in essence, done and given by Allah, the Almighty.

Hazrat's miracle: saved from the angel of death and death-time changed

Mawlana Abdul Gani, son of Munshi Ijjaat Ullah of Maizbhandar village, was a dedicated disciple of Hazrat. He had been suffering from various illnesses for a long period of time and, ultimately, became very weak. Moreover, he could not afford medical treatment due to his poverty.

One day, he, all of a sudden, got senseless, and symptoms of death began to show, whereupon he was moved to be laid down facing the direction of prayers to Makkah by his family members, who were reciting the testimony of faith (*kalimah*) and trying to give him water.

At such a moment, he saw that the angel of death, with a very frightening look, sat on his chest, and was about to cut his throat with a sword in his hand, when, suddenly, Hazrat Ghawth-ul-A'zam Maizbhandari appeared and, snatching the sword away, told the angel, "Go back. I have granted him one more week, as I have some important issues with him."

When 'Azrā'il, the angel of death, tried to object, Hazrat, having grown angry and zealous, exclaimed, "Back off now and tell your Lord about me that I have granted him more time." 'Azrā'il left, and he, regaining his consciousness, bit by bit became almost normal.

Three days after this miraculous incident, Hazrat Qebila was attended by Mawlana Abdul Gani Kanchanpuri, who had an intimate friendship with the above mentioned Mawlana Abdul Gani, who could not find anyone else to share his experience.

Having heard about Mawlana Kanchanpuri's arrival, he called him and informed him about this phenomenal incident.

Mawlana Kanchanpuri was amazed to listen to such spiritual power and authority of Hazrat.

The above mentioned Mawlana Abdul Gani of Maizbhandar passed away four days after that meeting.

Mawlana Kanchanpuri delineated this captivating incident in his book, '*Āeynā-e-Bārī*'.

Agony of death soothed by the spiritual presence of Hazrat Qebilah

Munsi Nesar Ahmad of Nanupur was a devotee of Hazrat. When his death-time symptoms showed up, his relatives advised him to repent to Allah under the supervision of an Islamic scholar, upon which, he denied to atone under guidance of none except his *pīr-bhai*, Mawlana Abdus Salam Isapuri.

As whereabouts of Mawlana Abdus Salam Isapuri could not be traced, he was asked if any other mawlana could be tasked with this; he answered, "My *pīr*, Hazrat Qebila, Babajan Qebila and Mawlana Aminul Hoque are present before me. They are prompting me to resolutely believe.

While talking, he passed away with a divine smile on his face, without showing any sign of agony.

**Īmān safeguarded at death-time
by his presence**

Mawlana Mir Ahmad narrated that his uncle Mawlana Abdul Hakim, who was a sincere devotee of Hazrat Qebila, died at the age of one hundred and one years.

At the time of his death, he was trying to give salutation to Hazrat Qebila on and on, and said, "My Hazrat has kindly arrived and is prompting me to say the testimony of faith (*kalimah*)."

After a while, he was uttering, "No! I do not know except one. No! I cannot say two. This is the teaching of my *murshid*".

So saying, he died, while reciting the testimony of faith or *shahadah*, without showing any sign of agony during death.

Hazrat attended at death-time

Dr. Fazlul Karim of Noyapara in Rawjan Thana related, "When my father, Hakim Nurujjaman, was at his death-bed, a local mawlana advised him to atone for his sin as he was probably going to meet his end soon.

"My father replied, 'My respected *murshid*, Hazrat Qebila, is always present before me. He will take care of whatever is necessary. I no longer need any formal atonement. Please, all of you should come right after the Juma' (Friday) prayer.'

"As all of us returned after offering Juma' prayer, my father passed away on Friday, 7th of Ramadan, after Juma' prayer, while reciting the *kalimah* (may Allah have mercy upon him.)"

Chapter 26

Hazrat's influence over food

Ali Ahmad son of Foyzur Rahman of Azimnagar served in the 'Bhandar Khana' canteen for many years, as an attendant receiving the visitors and the guests. He recounted that often, many people would arrive, without prior confirmation, after the food was being prepared for the limited number of visitors and guests. When we informed Hazrat about such situations, he would order us to bring the prepared food before him, who, after a quick check, would then say, "It will suffice; with 'Bismillah', keep serving the food."

Afterwards, on having been served as per his instruction, it was always observed that some food would be left; nobody would make any further request for a second course as they would already be full with the first one.

In one night, a meal for sixteen people was prepared at Hazrat's *musafir khana*. In the meantime, Obaid Ullah Chowdhury of Mirsora Thana arrived accompanied by around twenty four to twenty five people.

The aforementioned attendant, Ali Ahmad, went to Hazrat and apprised him, "Master, we have prepared food for sixteen people only, while Obaid Ullah Chowdhury has arrived accompanied by twenty four to twenty five people. Moreover, it has been a bit late at night. What should we do now?"

“How much food do you have?” Hazrat asked. “Please, show me all the food.”

When all of the food was brought before him, he lifted up the lids of every cauldron, slightly stirred the food, and then asserted, “*Mia*, with the grace of Allah, it will be sufficient for everyone. Please, continue serving with the name of Allah.”

The attendant, Ali Ahmad, then, served food of sixteen people to the forty, all of whom felt pleasantly replete. It was noticed that some food, surprisingly, was still left in the pot.

**Satiety on less food with the spiritual influence
of Hazrat**

Abdus Shukkur of Bovopur in Noakhali District narrated:

“One day, I arrived at Maizbhandar Darbar Sharif with Mawlana Moqbul Ahmad, who was a court official (*peshker*) in Feni Court. After taking leave of Hazrat Qebila, we came to the dining hall to eat, along with many other visitors.”

“When Abdus Shukkur noticed that the attendant was serving three big spoonfuls to each guest for the first course, he asked the official (*peshker*), ‘Will it suffice?’

“‘Keep quiet!’ he rejoined. ‘This holy Darbar has the extraordinary phenomenon and blessing, whereby you will get satisfied with whatever you are being served.’

“As Abdus Shukkur was not fully convinced with such advice, he, hiding it from the attendant, took two more spoonfuls of food in his plate and started eating.”

“Everyone was offered extra food, but nobody took the second course as everyone was pleasantly satiated with the amount of food they had. Mawlana Moqbul Ahmad, having seen leftover

food of two spoonfuls in his plate, urged him to finish all the food as it was blessed.

“I have tried, but I cannot; I felt vomiting.”

“With a curious enquiry, it came out that he, on his own, took an extra two spoonfuls of food, unknown to the attendant.

“Everyone realised Hazrat's miracle in his *manjuri khana*.”

A few items of Hazrat shared among many people

One day, a person paid a visit to Hazrat Qebila with some litchis, at that time, he was absorbed in the state of divine attraction, after which, he, having returned to normal state, started reciting the Holy Quran with a silvery voice; at such window of opportunity, his son Foyzul Hoque placed the fruits before Hazrat and told him that the person brought them for him.

Hazrat Qebila, with his own hand, started distributing the litchis to everyone each, when, at length, it was realised that only a few litchis were left for many people, he then took the remaining litchis in his fist and started giving them to the waiting multitude. Upon finishing the distribution, only one litchi was left in his hand, which Hazrat himself had.

The multitudes were compelled to be very surprised: While a fist can hold at most five to six litchis, he handed out one fistful of litchis to about twenty people and moreover, kept one for himself. Everyone present there realised that it was his spiritual power and miracle.

Unexpected boost in business with the blessings of Hazrat

Kala Miah Chowdhury of Jan Ali Chowdhury Bari in Mohora

narrated: "I once became almost bankrupt and defaulter, because of my legal entanglement in a series of cases.

"Having found no further way of earning, I was compelled to visit Darbar Sharif to take shelter under his spiritual umbrella. When I arrived at Darbar Sharif, I saw Hazrat heading northwards. I gave my salutation and pleaded humbly, 'Master, I am suffering from severe poverty and praying for your blessings.'

"Hazrat, as usual, asked me my name, father's name etc. which I answered accordingly.

"He advanced for a few steps before turning back suddenly and told me, 'This is the night of power (*Lailat-al-Qadr*). What are you praying for?'

'Master,' I replied. 'I pray to be free from poverty.'

'*Mia*, serve the pilgrims,' he ordered. 'You will get rid of your sufferings. Leave now.' He bade farewell to me.

"On my way back, I was pondering as to how to serve the pilgrims as I did not have any money at all. After five or six days, I went to Sadarghat in Chittagong town, where, in a jetty, I came across the manager of Mackinnon Mackenzie Company, who told me, 'Mr. Chowdhury, there has been an order issued to open a camp for pilgrims in Chittagong for this year. I was wondering if you could be of help in this regard.'

'How can I help you, sir?' was my instant reply.

'You can purvey the supplies for the pilgrims under my company, from which I can manage to grant you advance payment,' he explained.

"Remembering Hazrat's order, I agreed instantly. He managed to send me all the money. I started supplying the provisions perfectly, which brought me a lot of fortune, whereupon, my

financial condition changed dramatically with the grace of Allah and with the blessing of Hazrat. I became a devotee of him and every year, I visit him with gifts."

Became rich after migration ordered by Hazrat

Abdul Karim of Mogdair moja, Rawjan Thana, had been an attendant in Hazrat's Darbar since his childhood. When he was between the ages of 15 and 16 years old, he was filled with a longing to start a family life, whereupon, he, one day, expressed his desire before Hazrat and sought for permission to leave, who, after having remained silent for a while, intoned, "Abdul Karim, emigrate."

He could understand that Hazrat had adjured him to emigrate from his motherland to somewhere else, which he accepted wholeheartedly. After returning home, he emigrated to Burma (Myanmar) and started living in a town called Chanda.

He, at first, started with a ferry business, then gradually extended his businesses and eventually, became a rich man. All of his wealth is, in fact, an upshot of Hazrat's miracle and blessing.

Sayed Azizul Hoque of Nanupur narrated: "16 to 17 years ago, while I was returning home from Aqiab Post Office on holiday, I met the above mentioned business tycoon Abdul Karim Showdagor on a steamer. He, introducing himself to me, narrated the story and rued saying, 'What have I done?! If only I had asked him, he would have made me *abdāl*,' while the tears welled up in his eyes."

Reaz Uddin Ukil, being ordered by Hazrat, bought lands to establish 'Reazuddin Bazar'

Late Mawlana Advocate Reaz Uddin Ahmad once prayed to

Hazrat for his blessings. Hazrat told him to buy the land of a *jogini* (female conjuror), and his poverty will be eradicated.

After returning home, he, running out of money, kept pondering which female conjuror's land he should buy. After a few days, a female conjuror met him, offering to sell the piece of land where the current 'Reazuddin Bazar' is situated, to him, which he, obeying Hazrat's order, bought instantly for a very cheap price.

After some days, when the Railway Company also started a survey to set up a railway station, on the Southside of this land, its value started to increase, and he planned to set up a market place in this land.

Afterwards, Chittagong Court was also moved from Chalkbazar Mohsenia Madrasha Hill to its current location, which provided a further boost and made his business booming; resultantly, his financial condition saw a dramatic increase.

The above mentioned Advocate Reazuddin related this anecdote to Mawlana Abdul Gani, the moktar (court official) of the Chittagong Court.

He also added, "Prosperity in my life came through the blessing of Hazrat Qebila, who was a farsighted and inner sighted saint, and because of whose blessings, the land I bought turned, as though, into a gold mine, which can be considered as one of his wonderful miracles. There should be no doubt in his Allah gifted divine power, with which he can turn a ruined place into a valuable one, and an ill-fated man into a prosperous one. You also should visit him; Allah will surely have mercy upon you and make you prosperous in your profession."

After that, he (Mawlana Abdul Gani) prayed for his success and for Hazrat's spiritual shelter. It was he who narrated the story. It is noteworthy that he prospered in his profession and was elected president of the BAR for many times and served as the president of his union for many years.

**(A) Hazrat's comment came true and his
kashf exposed the lost**

Haji Mokhlesur Rahman of Shahnagar narrated, "When I was at the age of eighteen or twenty, my father bought a dairy cow. The cow once went lost, and I, being ordered by my father, came to Hazrat for his blessings.

"When I presented my plea, he, at once, told me, '*Mia*, search to the northern side of your house and you will find it. I am praying.'

"As per his instruction, we searched for it to the northern side of our house and found it, which gladdened my father, who later sent me again to Darbar Sharif with some milk.

"Upon my arrival, I placed the milk before Hazrat Qebila and informed him, 'Master, with your blessings, we found the cow again. My father has sent this milk for you. I wished to go to Rengun. My father requested you to pray for my good health and financial prosperity.'

'Well, I am praying for you,' he said. 'Do business, but do not do one thing.'

(I cannot tell about this illicit thing as he did not reveal it).

"After some days, I emigrated to Rengun, where, I, as per his instruction, started business and never committed the forbidden action that he had prohibited.

With the mercy of Allah and with Hazrat's blessing, I am a rich and affluent person. Only Allah knows what miracle and prosperity He bestowed upon me through Hazrat's instruction."

**(B) Extraordinary miracle: an illiterate person
commanded to recite Quran**

Nazmuddin Ahmad of Haripur in Noakhali narrated that he once visited Hazrat, who adjured him, "*Mia*, recite the Holy Quran."

"Master," he replied, "I have not learned how to recite the Holy Quran."

"Open the Holy Quran and start reading. You have already learned it." Hazrat's response was not more than that.

Upon returning home, as he opened the Holy Quran, it appeared to him that it was as though he had learned the Holy Quran, so he started reciting it with Bismillah. He, astonishingly, found that he could recite the Holy Quran perfectly. Since then, he used to read the Holy Quran regularly as he would find no peace without it.

In his old age, one day, he could not manage to recite the Holy Quran, whereby he felt that his whole body was as if it were burning, upon which he gave further attention to reciting the Holy Quran. He could read the Holy Quran without any spectacles right until his death.

Hazrat Qebila would love reciting the Holy Quran. After being ordered by Hazrat to recite the Quran, Mawlana Sayed Mia, while reciting it, used to become unconscious with *wazd*.

Mawlana Shah Jamiruddin of Latif Shikdar, after being

ordered by Hazrat to recite the Holy Quran, used to see Hazrat, in front him, listening to his recitation, whenever he would recite the Holy Book.

Many other similarly captivating incidents have been narrated.

**(C) Strange phenomenon and miracle in
Hazrat's remark**

Master Fazlur Rahman son of Ali Mia of Mondakini narrated, "After having failed to secure any job, once, I discussed about my distressed condition with Sufi Chand Miah of Forhadabad, who promptly bade me seek blessings from Hazrat Qebla.

"As per his advice, I visited Hazrat's Darbar several times. One day, he gave me two pieces of bread and advised me, 'Mia, you should engage yourself in accounting. Fear Allah; wherever you are.'

"He then ordered an attendant, 'Give *tabarruk* of two kebabs to the postmaster of Nazirhat.'

"When the attendant handed me two kebabs, he ordered me, 'Eat the kebabs with the bread and then leave.'

"Although I followed his order accordingly, I could not comprehend his ambiguous utterance.

"After some years, a post office was set up in Nazirhat Bazar, where, with the mercy of Allah, I was appointed as the first Postmaster.

"I once visited Yasin Nagar, where I was about to commit a sinful act, after being tempted by a beautiful woman, when, all of a sudden, I saw Hazrat's holy face appearing before me, and remembered his advice that reminded me about the fear of

Allah, whereby I managed to keep the light on and to spend the whole night in only talking to that lady and left that place in the morning.”

**Hazrat's utterance and blessings came
true and gave result**

Khazez Ahmad of Maizbhandar narrated: “In my boyhood, one day, my father was chasing me concerning my study, and I took shelter in Hazrat's room. When my father also entered the room, Hazrat asked him, ‘Why are you chasing him?’

‘He pays no attention to his study,’ my father replied. ‘What will a son of Khondokar do in future if he does not study properly now? Besides, he cannot cultivate lands.’

‘He is a fellow friend of my son Foyzul Hoque,’ responded Hazrat. ‘He will need neither study nor cultivation. He will maintain his life affluently. You may go back.’

“One day, Hazrat's wife told him, ‘Khayez Ahmad is urging Foyzul Hoque to go to Calcutta. Please, stop him.’

‘Khayez Ahmad's Calcutta is my inner house and my son's Calcutta is Chittagong town,’ Hazrat proclaimed. ‘You do not have to worry about that.’”

Khayez Ahmad asserted, “I never succeeded to go to Calcutta, despite my sincere attempts on several occasions. Furthermore, after his death, when I was trying to go to Rengun via Calcutta, my money got lost, which reminded me of his inevitable remark, and I returned home.”

Khayez Ahmad was said to have maintained an affluent life until his death. He left around one thousand taka for his daughter and her husband, Tofael Ahmad.

Hazrat's spiritual influence on human psyche

Master Fazlur Rahman narrated that when he was coming to Darbar Sharif for the first time, a person named Abdur Rahman gave him some oranges and told him, "I pledged these twelve oranges for Hazrat Qebila, but someone had eaten some of them. Please, give these to Hazrat Qebila."

Upon arriving at the Darbar Sharif, once he presented the oranges before Hazrat, he took an orange, jiggling it in his hand, and said, "Brother, while studying, I was a lodger at a house, where the landlord pledged for the *faqir* twelve oranges, which the students later consumed. But they did not steal them, rather, they ate in the name of Allah, because, Allah protects whatever is covenanted for the *faqir*."

"Since, a vow in the name of Allah, expects from Allah to protect the covenant, and therefore, it is considered forbidden for others to consume, which the people do not understand and make vows. Anyone can eat from the covenant of Allah. Please, inform Abdur Rahman about it."

Master Fazlul Hoque was fascinated as he was listening to Hazrat informing him regarding what Abdur Rahman had previously told him about the oranges. He thought that Abdur Rahman might have made a mistake in his vow, or Allah must have protected them and therefore, no one would have eaten the oranges pledged for the *faqir*.

He, after returning home, apprised Abdur Rahman of everything.

Sign of thought-reading in Hazrat's action

Dr. Babu Rashik Chandra Shil of Abdullahpur narrated that when he was studying at primary school, his mother, after

touching a coin of four *ana* on his forehead, told him to buy, without bargaining, one *ser* of *batasha* with that coin, and to take them to *Faqir* Mawlana. She also advised him to seek blessings from him.

Dr. Babu continued: "As per my mother's instruction, I arrived at Darbar Sharif with one *ser* of *batasha*, placed them before him, and told him, 'Master, my mother has sent these *batasha* for you and asked you to bless me.'

"At that time, he was in meditation. After some time, an attendant said to him, 'Master, a Hindu boy has brought some *batasha* for you.' Hazrat opening his eyes, stared at the *batasha* and ordered to distribute them.

"There were a lot of people. The person started distribution, then he, while distributing, moved away from me for about thirty feet, when it occurred to my mind that, perhaps, I would not be given any. No sooner had the thought arisen in my mind than Hazrat called the person and told him, 'Give this boy too.' The *batasha* became exhausted after I had been given some.

"A thought passed my mind that he had not blessed me yet. Suddenly, he, raising his hand, started praying. I realised that he could read people's minds."

Introduction of Hazrat's *kashf* power

Contractor Mofiz Uddin Ahmad, son of Haji Rahmat Ali of South Sarta village in Comilla district narrated that Mawlana Reaz Uddin of Daroga Bari in Comilla was a disciple of Gazipur Shah Shaheb. He heard his *pir* saying that Hazrat Mawlana Shah Sayed Ahmad Ullah was a great *wali*.

Shah Shaheb narrated, "One day, while I was travelling to visit Hazrat Qebila, a person on the way handed me three dates,

asking me to give them to him as a gift. I carefully placed these dates in a pocket of a garment, which I then put in my baggage.

“Upon my arrival at Darbar Sharif, I met Hazrat, and when I was about to take leave, he extended his hand, telling me, ‘Please, give me mine.’

“I became worried and was stupefied, thinking: *What is the matter? I came to him to seek for his blessing, and he is asking me to give him something. What does he want?*

“Suddenly, I remembered about the dates, opened my baggage and presented them before him. I, being equally ashamed and glad, was thinking that he was a very kind and aware saint. My *pir* was right.

Had I not delivered this trust, it would be a great misconduct as well, as I would suffer the terrible consequence of neglecting the trust and duty of the saints.

It is necessary to deliver their gift with due diligence as there is no such duty comparable to this one.

**Patient came round with the blessed water
drunk by a different person**

Dr. Rashik Babu of Abdullahpur narrated that his younger brother, in his childhood, used to suffer from various illness, which would not be cured from any medical treatment. Henceforth, his mother, after having touched a coin of four *ana* on his forehead, sent his uncle to Darbar Sharif with the coin and some milk, to seek blessings from Hazrat Qebila, and adjured him to bring some blessed water for his recovery.

His uncle, having offered the coin and milk before Hazrat, prayed to him for blessings for his nephew's recovery. Hazrat,

accepting the gift cordially, blew into some water, made him to drink it and then, moving his hand on his uncle's stomach, proclaimed that his son's illness will come round.

What a mercy of Allah, the Almighty!

His spiritual authority was so influential that before my uncle even arrived home, my brother gradually started recovering. Within a short period of time, my younger brother completely came round.

Hazrat, in a likewise manner, had the spiritual ability to extend his mystic influence on a person through making a different person drink blessed water.

Hazrat influenced the examiner miraculously

Abdul Hossain Chowdhury son of Ahmad Dayem Chowdhury of Hingula village in Choddogram under Tripura district fared very badly in a student-scholarship exam of 1898 and, being frustrated about the failure, sought for Hazrat's blessings.

He recounted: "I came to Darbar Sharif and, having kissed his feet, pleaded him, 'Master, I did not fare too well in the exam. In math, I could only answer for ten marks. I fared badly in other subjects too. Being a poor student, I will not be able to continue my study if I fail. I do not have any other means except your blessings.'

"He asked me my name, my father's name and my address three times, which I answered accordingly. He, shutting his eyes, remained silent for a while and then told me, '*Mia*, Allah has passed you in all subjects. Do not get worried. You may return.'

"I was happy to hear that. I took leave of him after kissing his

feet. Despite that I could not have peace of mind. At the end, the result was published, and with the mercy of Allah and Hazrat's blessings, I passed the exam. I strongly believe that my success in the exam is not but a blessing and a miracle of him."

**Controlling of judge's mind and giving verdict
with spiritual power**

The attendant of the shrine of Abu Yazid Bostami (R), Mawlana Monir Ullah, was a disciple and devotee of Hazrat Qebila. One of his neighbours, who was a very rich and an influential figure, started a dispute with him over some lands. Being of lower social standing to his rival both in wealth and resourcefulness, he was unable to compete.

He, being left with no other options, came to Hazrat and appealed, "Master, that person has arrogated my land that I am unable to recover. How can I protect myself from this tyrant? Please, pray for me and find me a way out."

"Lodge a complaint to the court, and you will get your land back," suggested Hazrat.

He, as per his instruction, filed a lawsuit in the court where, with the mercy of Allah, all evidences produced by his opposition, conversely, reassured his claim, whereupon, the court ruled in his favour, decreeing the land to him.

After some days, when he was visiting the Darbar Sharif, he was informed that the adversary was going to lodge an appeal against the decree, which frightened him very much as he was worried that the opposition, being affluent, would certainly appoint renowned advocates, while he, being of lower standing, could not afford any. So he delineated everything to Hazrat Qebila.

“Relax, if the opposition appoints top lawyers,” he assured, “I would then enter into the mind of the judge as a barrister.”

After some days, a trial date had been set. The opposition appointed leading lawyers. The hearing started, and the opposition lawyers presented their argument for the whole day, while his lawyer remained quiet, which alarmed him that his lawyer might have been bribed by the opposition, because of that he, being frustrated, talked to one of his officer friends and asked for help.

When the friend enquired of the lawyer about his dubious inactivity during the hearing, he answered, “The judge himself was intervening and cross-examining what I, as an attorney, had to do. So I had to say nothing. The judge was not waiting for my argument. This is why they are now trying to convince the judge.”

Mawlana Monir Ullah cogitated on Hazrat’s holy utterance: ‘I will enter into the mind of the judge as the barrister’ and relaxed with a sweet sense of triumph.

The judge, at length, gave his decision, by which, he affirmed the judgment of the lower court, whereby, he got his land back along with all expenses.

Having witnessed such extraordinary miracle and the impact of Hazrat’s utterance, he, without any delay, paid a visit to Darbar Sharif to give him the good news, with a heart filled with divine love and earnest gratitude.

An extraordinary miracle of Hazrat: Worshipers entering the Ka'ba Sharif exhibited through his under-arm

Ahmad Miah Chowdhury son of Abdul Halim Chowdhury of Hajirkhil, Chittagong, narrated, “When I was sixteen or

seventeen years old, one day, I visited Hazrat Qebila. Since it was Friday, we offered the Jum'a Prayer lead by Mawlana Shah Sufi Qutub-e-Zamān Sayed Golam Rahman (Q).

"When we had finished the prayer, Hazrat Qebila arrived at the mosque, and asked, 'Have you already finished your prayer?'

'We offered our prayer,' replied Babajan Qebila, 'as we found that the prayer-time had already started.'

"Hazrat, swinging into the state of zeal, told Babajan Qebila, 'Look at my under-arm and watch the Ka'ba Sharif.' So saying, he lifted his arm, and Babajan Qebila, being ordered, looked through his under-arm. Since I was standing beside him, I also had the opportunity to look through.

"We could see a mosque and Haram Sharif far away, where the worshippers, after having ablution, were then entering the mosque.

"Afterwards, he, putting his arm down, kept saying, 'Have you seen it? Have you seen it?' and came out of the mosque, followed by us. All of us were astonished by witnessing such a strange incident."

(A) Hazrat's intimacy with Hazrat Khwaja Khidr

Once in the month of Ramadan, at the time of *suhūr*, Hazrat's wife told him, "It is said that the *faqirs* have a good intimacy among themselves. But, you have yet to introduce me to *Khidr* (A)."

He riposted smiling, "Do you really want to see *Khidr* (A)?"

He then dived down into meditation. When his wife, after finishing the *suhūr*, opened the door to gargle, she saw that a white-clad person was standing serenely in the yard. She

closed the door and complained to her husband: "Who is that person? Please, ask him to go to the outer house; it is inconvenient for us."

"The very person, who you longed for a meeting with, has come to see you," he replied.

His wife cast a rigorous look at him and was, concurrently, surprised to see the deep spiritual relation between them.

(B) Foretelling of the devastating cyclone of 59 Moghi

One day, Khayez Ahmad, a neighbour and a devotee of Hazrat, went to him asking for permission to go to the town.

"Mia, the leaves are being flown like birds," he advised. "Do not go to the town."

When he made this comment, there was no sign of cloud in the sky, and the weather seemed to be very calm and normal, besides, there was no indication of adverse weather. Khayez Ahmad, however, did not go to the town.

At the evening, all of a sudden, the black cloud covered the sky; it was dark. Within a few moments, heavy rain started to shower accompanied by a violent tempest with simultaneous lightning flashes and crashes of thunder, when everything between the sky and the earth seemed to echo to the rumbling thunder. The coastal areas were flooded by sea water. This devastating tempest is known as the cyclone of 59's moghi.

Extraordinary miracle: infectious injured hand cured without any medical treatment

Foyzul Hoque Faqir of Sadek Nagar in Hathajari Thana broke the upper bone of his right arm in an accident in his childhood.

Despite various treatments, it got worse, and the wound began to badly suppurate, whereby he was taken to hospital, where it was advised to amputate his infectious arm to save the rest of his body from infection, which was promptly discarded by his father, who, then, desperately brought his son to Hazrat Qebila and made an impassioned sobbing plea to save his son, whereat, Hazrat asserted, "There will be no need for amputation, and he will come round."

So saying, he moved his hand over his wounded hand and fed him a piece of cooked meat *tabarruk* with his own hand. He then bade farewell to them.

Afterwards, his wound stopped suppurating, became dry, and eventually, healed within only a few days.

The aforementioned Foyzul Hoque Faqir, who is still alive, became a staunch devotee of Hazrat. Whenever he is asked about Hazrat Qebila or Maizbhandar Darbar Sharif, he raises his hand as a sign and symbol of faith and trust on Hazrat's spirituality.

Although his right arm is shorter than the other one, both arms including the hands, are equally strong, either of which he can work equally well with.

There are many similarly miraculous phenomena of Hazrat, which are not mentioned here for the purpose of being succinct and to avoid unnecessary iterations.

Chapter 27

On Hazrat's demeanour, attitude and gesture

(A) Hazrat's consent for instrumental song and *semā'*

Muhammad Ishaq son of late Mawlana Sadullah of Paindong, Fatikchari Thana, Chittagong, was another devotee of Hazrat, who used to visit him regularly. Hazrat, often used to order him, "Uncle, would you please sing the song - *Basher ghore bash koria?*" He then would sit before Hazrat on his feet with his two hands drumming on his knees and sing,

*"Oh-e jog mohathok keno koro dildari -
Basher ghore bash koriye pakai nu chul dari..."*

(Composed by Gurudash)

*"Oh swindler, why deceive yourself -
Living in a bamboo house, the hair and beard are white..."*

The famous singer Gurudash, who was a devotee of Hazrat, used to sing, with *Khanjani* (a type of drum), in *bairagi* tune (a classical rag), to Hazrat, who would listen with rapt attention. He was known as Gurudash Faqir, and his sepulchre is in Barobkundo.

The celebrity singers like Aftabuddin, Alauddin and others used to sing before him with flute and other instruments.

Apart from that, when someone from his disciples and

aspirants like Qazi Asad Ali, Ahla Moja, Shah Amiruzzaman, Gobinder Khil, Mawlana Abdul Hadi, Kanchanpur, asked permission to present a song, (*ghazal* or *na'at*) in front of him, he would give permission and listen.

More often, the learners and businessmen with musical interests would attend and sing before him.

(B) Hazrat's attitude towards hill tribes

Hazrat once told a *Chakma* devotee who lived in Chengi in Chittagong Hill Tracts, "Why have you burdened yourself to bring these milk and bananas for me, after travelling such a long hilly way?"

He answered, "I brought them for thee, because thou are a person turned towards God. Whom should I have brought for, if it is not for thee?"

Hazrat accepted his gifts smiling with kindness and ordered the attendant to take care of the guest.

Many members of different tribes, like *Chakma*, *Mogh*, *Kuki*, *Pakuj*, *Tipra*, etc, of Chittagong Hill Tracts used to visit him. Devotees from hilly areas, up until now, continued visiting his shrine and offering their pledge.

Hazrat's strange presence at 'Madhhabi Mahfil'

(A) Hazrat at the funeral prayer of Munsif Sayed Amin Uddin

After the demise of Sayed Amin Uddin Munsif of Nanupur, Hazrat appeared at his funeral prayer promptly and led the prayer.

He raised his hand with each *takbīr*, upon which, the present Islamic scholars asked him about the reason and his opinion regarding raising hand with every *takbir*.

“I have not risen my hand from the religion, rather, I raised my hand from this deceiving temporal world.” He replied.

Listening to such an answer, everyone kept quiet.

(B) Hazrat at the funeral prayer of Haidar Ali Gomosta

Dr. Abdul Mannan of Nanupur, Chittagong, narrated, “Haidar Ali Gomosta of Nanupur village, at his deathbed, instructed that his funeral prayer should be led by Hazrat Qebila.

“After his death, a person was sent to fetch Hazrat Qebila. On his way, he met Hazrat, who was heading towards the deceased’s house with a stick in his hand.

“No sooner had the person began telling Hazrat than he started saying, ‘Yes, *Mia*! When he was sweeping the *Haram Sharif* with his beard, I promised him to lead his funeral prayer. I am now going there in order to honour my promise.’

Afterwards, he supervised the bathing and shrouding of the dead body and led the prayer, and then returned home.

(C) Hazrat at the funeral prayer of Sufi Momtaj Ali

Sufi Momtaj Ali of Azimnagar was a disciple of Hazrat. After his demise, a person was sent to Hazrat Qebila, to request him to attend the funeral prayer. On the road, the person came across Hazrat, who told him, “*Mia*, I am coming”.

After arriving there, he stood for the prayer, and after finishing the prayer, ordered to wrap a turban on the deceased’s head.

Hazrat answered about Madhhab related issues

(A) Answer to the issue of revealing the unseen

Mawlana Abdul Jalil of Farhadabad once asked Hazrat about the issue of revealing the unseen, saying, "Master, is it permissible to talk about or disclose '*Ghayb*' (the unseen)?"

Hazrat replied, "When Allah commanded, '*Kun- Be*', everything thereupon happened. After that, is there any unseen?"

(B) Answer to the issue of *Sajdah*-prostration

He again asked him, "What do you think about '*sajdah tahiyah*'?"

He answered, '*sajdah tahiyah*' is permitted for five persons. You should refer to *Fatāwā-e-Qāḍī Khān*."

He meant that it is permissible to offer '*sajdah tahiyah*' to five people, namely: mother, father, the *pīr*, the teacher and the honest ruler.

His *khalīfa* Mawlana Aminul Hoque of Farhadabad analysed this issue methodically in his famous book '*Toḥfatul Akhyār*', which has Hazrat's signature and consent in it.

Nonetheless, he would not like blind following of the customs or copying someone else blindly, but rather, would adjure to say, '*Assalāmu 'alaykum*'.

(C) Answer to the issue of giving *Ṣadaqatul Fiṭr*

One day, the neighbours questioned Hazrat about the charitable obligation of *Ṣadaqatul Fiṭr*. They asked "Master,

some scholars recommend giving flour, while some others prescribed to give wheat. What should we follow? We would like to know your opinion.”

He answered, “*Mia*, *Ṣadaqatul Fiṭr* can be given with the staple food of the particular region. Since rice is your staple diet, your *Ṣadaqatul Fiṭr* should be valid with it.”

Debate and Argument

Once, an Islamic scholar named Mawlana Mohi Uddin was invited as a guest speaker at the house of Master Foyez Ullah of Azimnagar to talk against the disciples of *Maizbhandari Tarīqa* with respect to their adherence to ‘*sajdah taḥiyyah*’, ‘*semā*’ and ‘group *dhikr*’.

His nephew and *khalīfa* Mawlana Sayed Aminul Hoque (known as ‘*choto mawlana*’) sent Hazrat’s *khalīfa* and brother in law Abdul Majid Mia to him asking permission for debate, he said: “Master, there are many famous Islamic scholars among the devotees of Darbar Sharif, inter alios, Mawlana Aqamuddin of Moheshkhali, Mawlana Khalilur Rahman of Rangunia, Mawlana Mohsen of Bashkhali, Mawlana Aminullah of Sundarpur, Mawlana Abdul Gani of Kanchanpur (author of ‘*Āeynā-e-Bārī*’), Mawlana Abdussalam, Mawlana Abdul Hadi, Mawlana Aminul Hoque of Farhadabad, Hafiz Qari Mawlana Tafazzul Hossain are present here.

With the mercy of Allah, we have all the evidences and reference books to analyse the issues in question, as well as all of us being experienced and accomplished debaters; we, with your kind permission, would like to debate with Mawlana Mohi Uddin.”

Hazrat enjoined, “How was a follower of the ‘*Musawi Tarīqa*’— the way of Moses (pbuh) like him to understand the

Khiḍrī activities - those of *Khiḍr* (pbuh)? Let's not cause chaos by debating him, and please, remain on your own state. Eventually, they will merge with you."

Afterwards, a *semā' mahfil* full of divine attraction was arranged at the house of Abdul Majid Mia, by the order of Hazrat's nephew Mawlana Aminul Hoque.

When the *semā' mahfil* was being conducted, whoever passed in front of the house, was to be shaken spiritually and physically by the sound of *semā'*, which startled everyone, and the Hindus were talking to each other "Do not go along this road. 'Magic' is being performed in this house, whereby, nobody could remain calm.

As a result, Mawlana Mohi Uddin's talk became a failure, as almost all of its participants, being mesmerised with mystic sensation and absorbed in divine attraction, joined the *semā' mahfil*.

Hazrat's answer regarding the issue of *Īṣāl-e-Thawāb*

Because of different opinions from various Islamic scholars, his neighbours once asked Hazrat about his opinion regarding the issue of *īṣāl-e-thawāb*. He answered, "*Mia*, my mother, having cleaned the house and wiped the floor, used to perform *īṣāl-e-thawāb*. It is a good practice to send blessing and to pray for the ancestors."

Hazrat's observance of *Sharī'ah*

Hazrat's only grandson, Mawlana Shah Sufi Sayed Delawor Hossain recounted, "I heard that Hazrat used to offer five times prayer regularly and to spend most of his time in offering optional prayers, reciting the Holy Quran, fasting and meditation.

After I had grown up, I once offered Eid Prayer behind him at his old age, when he recited 'سنة من قد ارسلنا قبلك من رسلنا' ([That

is Our] established way for those We had sent before you of Our messengers;’ *Surah al-Isrā*, [17:77]) in the first *rak’ah*, and his nephew Mā . . . a Aminul Hoque, being instructed, delivered the *khuṭbah* sermon.

Apart from this, I cannot remember seeing him offering the prayer apparently, nonetheless, it was narrated by many individuals that on many occasions, in Madina Sharif, he had been seen praying and had been run into, while roaming therein. He would help and rescue many individuals.

Before his demise, Mawlana Rahim Ullah led the Eid prayer and delivered the sermon (*khuṭbah*) by the order of Hazrat, who was sitting on a prayer mat, and I did not see him following the prayer. Moreover, I never saw him performing any postures (*arkān*) of standing (*qiyām*), bowing (*ruku’*) sitting (*qa’d*) or prostration (*sajdah*).

I did not witness any interest in him to observe fasting at his old age. Sometimes he was seen to observe the fasting, while in some occasions, during the month of Ramadan, he was seen to drink and feed.

I saw him feeding drink to Hedayet Ali and Abdur Rahman Mia of ‘Mun Shikdar Bari’, upon which, his neighbor Sayad Uddin commented that Abdur Rahman’s fasting had become invalid.

In response to this comment, Hazrat rejoined, “My boys are always fasting.”

On many occasions, I saw him continue without having food at all.

Hazrat recommends compromise in family disputes

Once, a person complained to Hazrat that his brother had deprived him of his due right by force. He bade him settle the

matter with his brother. He replied that his brother was not willing to come to any terms.

Hazrat repeated: "Since he is mischievous, compromise some of your rights and settle the matter.

In similar occasions, Hazrat would mostly advise people to come to a peaceful agreement.

Hazrat's apathy in profligacy, luxury and temporal matters

If anyone sought permission for '*shadi*' i.e. marriage, he would say, "While the prophet (pbuh) had termed this temporal world '*Dār-ul-huzn*' – house of grief – you are talking about '*shadi*' – merriment, and he would become zealous.

However, he would usually ask about the names and give permission, when consent was sought to bring a '*khadema*' or a '*shaf*'.

After Hazrat had got his only son Mawlana Sayed Foyzul Hoque married, Hazrat's wife repeatedly sought his permission to refurbish and expand the house; he, in response, used to say, "Look! This world is like a temporary caravanserai that does not need to be very beautiful or luxurious. We need to stay here only for a while."

He would not let her save anything, rather, he used to distribute away the gifts and money brought to him, among the people.

Hazrat's compassion for others

Hazrat often used to become very anxious when he saw any child crying. He would not rest until the child was soothed.

He would donate generously whatever he had in his hand, to

the needy people asking him for financial help for clothing, food or to repair their houses.

At night time, he would visit the sleeping young attendants, to check if they had sufficient pillows, blankets etc., otherwise he would manage it, and on some occasions, he would even put his shawl or clothing over them to cover their body.

He would extend his instantaneous spiritual help to any endangered or distressed person seeking help from him, even if it was from a distant place. When he was remembered in financial crisis, he would help manage the amount of time by his spiritual influence.

Mawlana Sayed Mosih Ullah of Mirzapur narrated, "In a winter night, I woke up to pray the night vigil of *tahajjud* and was trembling due to the harsh cold. I said to myself that if I sent a message to my daughter's father in law, Hazrat Qebila, he, having had many shawls and expensive clothes gifted to him, might help so that I would not have to buy or make a new one."

On that night, Hazrat, coincidentally, was staying at Nazirhat, in a shop that belonged to a devotee named Abdul Rahman Mia of 'Mun Sikdar Bari'. In the last part of night, he suddenly called Abdur Rahman Mia and instructed him, "Abdur Rahman Mia, keep a duvet ready".

In the morning, he hired a tailor, quickly made a duvet, and then presented it before Hazrat, who paid the cost instantly.

In the evening, he sent two men with the duvet and two shawls gifted to him, to his son's father in law Mawlana Sayed Mosih Ullah Mirzapuri, who used to be called 'Mostafa' by Hazrat.

Mawlana Mosih Ullah said, "In the evening, I was amazed to receive the shawls and the duvet sent from Hazrat; I only thought it to myself and had never expressed it to anyone else. Hazrat sent me the same items that I longed for in my thoughts."

That proves the fact that he could read thoughts as well as that he is a greatly compassionate personality”.

Mufti Mawlana Foyez Ullah Boktopuri narrated that Mawlana Izabat Ullah son of Mawlana Hamid Ullah, once, became overwrought as his lands in ‘Guman Mordan’ area had been put up for auction due to outstanding land tax that he could not manage to pay.

Being distressed, he thought that Hazrat could solve the problem if he asked him to. So he decided to visit Hazrat. At that time, he saw that Hazrat Qebela had sent a person with some money for him. After counting the money, he found that Hazrat Qebela had sent for him exactly the right amount. He became puzzled and expressed deep gratitude to Allah for Hazrat’s miraculous help.

There were many similar incidents where Hazrat Qebela miraculously helped his helpless disciples and rescued them from various difficulties.

(A) Hazrat’s modesty and courtesy to everyone

Hazrat was well-mannered and was always courteous to everyone and had never been impolite to anyone. He used to address the young as ‘*Mamu saheb*’-uncle, ‘*Mia*’- mister, ‘*Dada bhai*’ - little brother, and the adults as ‘*Jonab*’ - sir, ‘*Dada*’ - brother and ‘*Bhai saheb*’ - respected brother. He would even show his respect and modesty to the mischievous people as well, whereby, their character and morality would then change dramatically.

Hazrat would always show his respect to the contemporary Islamic scholars and the knowledgeable personalities and would maintain a friendly tie with them, and to whom used to send, occasionally, items gifted to him.

(B) Hazrat's abhorrence of using luxurious outfits or ornaments

Hazrat would not like women putting on ornaments or amulets; on many occasions, he would instruct them to put it off. He used to tell off and drive people away, when he saw any girl with her nose or ears pierced, and used to dub it as poisonous evil.

Hazrat's view on religious equality

(A) Initiation of Bhuddist Dhononjoy along with his own religion

Mawlana Shah Sufi Sayed Delawor Hossain narrated, "I was used to having my breakfast, in the morning, with Hazrat, who would not have it without me. One morning, at the time of breakfast, a Buddhist from Nishchintapur, named Dhononjoy, arrived. He was a staunch devotee of Hazrat.

"He repeatedly exhorted him to convert him to Islam, Hazrat, however, did not give consent to his appeal, whereupon, he requested me to intercede for him to Hazrat, to answer his plea, and eventually, I put forward his appeal to Hazrat, upon which, he called for Dhononjoy.

'Master, your slave is here,' he answered and sat before him, with folded hands. Hazrat told him, '*Mia*, remain in your religion; I have already converted you as a Muslim.'

"He continued to sit after this comment; Hazrat's attendant, Mawlana Ahmad Safa Kanchannagari gestured for him from behind to retreat and spelled out that he was converted to Islam in reality.

"Afterwards, he used to spend his time in Hazrat's company at his room. After his demise, he would pass most nights in Babajan Qebela's room.

“His wife once told me that he was seen physically by many individuals after his death. Because of his instruction, his dead body was buried instead of cremation.

There are many similar incidents where the dead bodies of Hazrat's Hindu devotees had to be buried, for it was unsuccessful and impossible to cremate the dead body.

**(B) Initiation of Hindu Munsef Ovoycharan in his
own religion and giving advice**

Mawlana Khairul Boshor Mia son of Hazrat's first *khalīfa* Mawlana Shah Sufi Osiur Rahman Faruqi affirmed that both Dr. Mawlana Abdul Majid and Dr. Mawlana Abdul Malik were disciples of Hazrat. They narrated that a Hindu named Ovoycharan Babu living in Shrikanto Chowdhury Bari, Kodurkhil, who was interested in Islam, once came to Hazrat, accompanied by his wife. He kept appealing in his mind, “Master, we are an infertile couple. With your mercy, if you would please grant my desire by converting me to Islam and blessing me with a child.”

Hazrat responded to his silent plea and said, “I converted you to a Muslim in *ajal*. Eat only what you cook with your own hand. Do not eat anything cooked by others. Do observe me. I fast twelve months. You should also fast. Look! Coral tree can only produce flower not a fruit.”

He understood that he would not have any child, that he did not need to be converted formally to Islam; the essence of Islam is to safeguard oneself from sin, directed by prayer and fasting and guided by one's own common sense, and that Hazrat Qebila was actually directing him to this path, which was right enough for him to follow.

Chapter 28

Stature of Hazrat and kudos of his wilāyat

(A) Miraculous condition of Hazrat's body

Sufi Ziaul Hossain narrated that once he was heading towards his house with Hazrat Qebila, from the West bank of 'Lohar Canal' that was on the Westside of his house. Hazrat was about to remove his shoes as there was water and mud in the canal, when Ziaul Hossain told him, "Master, You do not need to take your shoes off; I will lift you up and help you to cross the canal."

"You cannot lift me up from the ground," replied Hazrat.

Ziaul Hossain said, "Master, why? I lifted you so many times to cross the canal."

Hazrat said, "No *Mia*, you cannot do that today."

Despite that, he tried to lift him and cross the canal, but, to his utter surprise, he could not even lift him from the ground, as if, his feet were glued to the ground. He kept trying very hard until he exhausted his strength. He could not understand it at all.

On many occasions, it was noticed that while he was lying on the bed, it would seem that there was only a single sheet on the bed.

His body used to smell like cinnamon, and thus, anyone could sense his presence, even after a long time, by the aroma of his

body, when he walked along the road.

He was seen simultaneously at different places including Makkah and Madinah, at the same time.

(B) All necessary items on time

Whenever Hazrat or his family needed any item, it would be brought to them on time, with the mercy of Allah. He would give away any surplus items.

Hazrat's affection and love for his grandson

Hazrat Qebila had a deep love and intense compassion for his only grandson and spiritual heir, the incumbent *Sajjādanshīn*, Shah Sufi Mawlana Sayed Delawor Hossain. The following incident is one of the many symbolic occasions, where Hazrat's passionate love for his grandson was observed.

Hazrat Qebila used to take food accompanied by his grandson, and would never take food without him.

His grandson once visited his maternal grandfather's house with his mother, and stayed there for one day. In the following morning, one of the attendants, Raham Ali was sent to fetch him. He, upon arriving home, came to know that Hazrat had not taken any food since his departure, during which, whenever he was served food, he would ask for his grandson '*Dada Moyna*' Sayed Delawor Hossain. When it was told that he went to his maternal grandfather's house, he would say, "Please, take the food back. When my '*Dada Moyna*' arrives, we will have it together."

Hazrat Shah Sufi Mawlana Sayed Delawor Hossain recounted, "After that incident, I could never go to anywhere; instead, I would have to pass my time with him. Even, in my boyhood, I

could not play beyond his sight. Whenever he was in *dāirah sharif*, we used to sit together on the bed.”

Miraculous prophecy regarding Hazrat's grandson

(A) Hazrat's assertion to Aziz Mia, the representative of Nawab Hossam ul Hayder, regarding his grandson

Once, Hossamul Haydar of Comilla sent his representative Aziz Mia of Siora to Hazrat Qebela with a number of gifts. Upon arriving at Darbar Sharif, Aziz Mia presented the gifts before Hazrat and said, “Master, Nawab Hossamul Haydar has sent these gifts for you.” Hazrat, at that time, was in the state of zeal, and this comment made him more zealous.

Mawlana Delawor Hossain narrated, “At that moment, I was sitting before Hazrat. No sooner had Aziz Mia finished his appeal than he asserted, ‘Nawab hamara *‘Dela Moyna’* hay. Pher aor kon Nawab hay?’ (Our *‘Dela Moyna’* is the Nawab. Who else is the Nawab?)”

(B) Hazrat's assertion to Sultan Ahmad of Bashkahli regarding his grandson

A man from Bashkhali, named Sultan Ahmad, once visited Hazrat Qebela who asked his name, upon which he replied, “Master, my name is Sultan Ahmad”.

Hardly had Hazrat heard the word ‘Sultan’-meaning a monarch or king, when he exclaimed, “Tom kon sultan hay? Sultan hamara *‘Dela Moyna’* hay. (Who the ‘Sultan’ are you? Our *‘Dela Moyna’* is the ‘Sultan’.)”

Appreciation of Hazrat's *Ghawthiyyat*

Hazrat Shah Sufi Sayed Delawor Hossain recounted, "Once, in my childhood, I was singing a song playfully in the courtyard of the house:

*'Ghawth-e-Maizbhandar mujhe sharbat pila do
Tishne giey del ko mere, aj bhoja do
Afsore lahut ho tom, malek e molkut
In sobka tamasha mujhe, aye mawla dekha do'*

(Composed by Mawlana Hadi)

"At that time, Hazrat was sitting on his *gadī sharif* in the inner house. Upon hearing my song, he ordered the attendant to make milk-shake. Afterwards, when he started calling me, I went all shy and stood before him.

"Hazrat smiling, asked me, '*Dada Moyna*, would you like to have a drink?'

"A full bowl of the milkshake was placed before Hazrat, who drank some of the milkshake first. He then fed me some of it and he himself drank some more.

"Afterwards, the remaining milkshake was distributed among the crowd."

Selection of Hazrat's spiritual heir and succession to his *gadī*

In the last leg of Hazrat's temporal life, his hands and feet developed swelling and the symptom of dysentery appeared. During this time, on one Friday, I was sitting with him in *dāīrah sharif*, where the worshippers, having finished their Jum'a Prayer, as usual, assembled to show their respect and to offer *qadambusi* to Hazrat, who was facing eastwards, and my elder brother Sayed Mir Hasan was supervising and helping

the visitors meet him.

It was overcrowded with blessing seekers, among others, the leader of the neighbourhood Late Saad Uddin and his brother Asab Uddin, all of whom were broken-hearted to witness the signs of his last time.

Asab Uddin made an impassioned plea to Hazrat, 'Master, day by day, the state of your body is getting worse. We do not know when you, leaving us alone, are going to meet your Lord. While you are present, if you would please kindly nominate your elder grandson as your spiritual heir for your *gadi*, so that we and our family members, your devotees, disciples and blessing seekers, may come to your *gadi* and can have our desires fulfilled.'

Hazrat Qebela replied to them, 'Mir Hasan Mia is a minor. My *Dela Moyna* is an adult. Indeed, *Dela Moyna* will succeed to my *gadi*.'

Mir Hasan was the elder of the two brothers, but, even so, Hazrat dubbed him a minor; the assembled multitude was unable to unveil the ambiguity of such deliberately converse judgment.

When Mir Hasan passed away forty three days after Hazrat had died, everyone realised the true message of his assertion.

**Stature of Hazrat's grandsons reflected on his
resemblance to the prophet (pbuh)**

One morning, when Hazrat heard his nephew Sayed Muhammad Hashem using rude words to awaken Sayed Mir Hasan, he objected to him by saying, "*Mia*, can you not recognise 'Hasnain': the two grandsons of the messenger of Allah? (Imam Hasan and Hossain) are the stations of

reverence; lo, you should show your respect.”

Since that day, everybody became used to treating them with respect and honour just as they would do with ‘Hasnain’.

Hazrat’s aforementioned remark indicates that Hazrat and his two grandsons are, in fact, the alter egos (*zill*) of the prophet (pbuh) and Imam Hasan and Hossain respectively.

Hazrat showers *ḥayḍ* on his nephew Babajan Qebla and gives *khilāfah*

The nephew of Hazrat Ghawth-ul-Aʿzam, Mawlana Shah Sufi Sayed Golam Rahman (Q), alias Babajan Qebla was a staunch lover of him. Hazrat also had love and sincere affection for him. One day, Babajan Qebla grabbed Hazrat’s feet with his hands so tightly that he was unable to get his feet free from his hands.

Afterwards, Hazrat, being immersed by divine zeal, started hitting him with the arm of a chair, and made his whole body wounded and bloody, he then lifted his face by pulling his hair, and kept, simultaneously, casting a look of zeal on his beautiful face and uttering, “It looks beautiful like Yusuf (pbuh), it looks beautiful like Yusuf (pbuh).”

Hazrat Mawlana Shah Sayed Delawor Hossain narrated, “At that moment, my grandmother, my mother and my mother-in-law hurried to him, and tactfully forced Babajan Qebla’s hands from his feet.

“Hazrat’s wife, after having put the bandages on the wound, told her husband, ‘What have you done? Was it right for you to hit such a luminously beautiful nephew and to wound him? What will his parents think?’

‘It is so,’ Hazrat intoned very calmly. ‘I have already given him one of my eyes, but, even so, he is demanding both my eyes. How will I carry on if I give him my both eyes?’

“His wife understood that it was something related with their spiritual status.

“She then told Babajan Qebela, ‘Baba, since, you cannot help seeing him, always try to have your right, and resultantly, if he hits you, under such circumstances, you should go out on a tour, for a time being. When it is time, he will surely bestow you what you deserve. He has his time and duties left. Do you really want to bid him an early farewell?’

“When the *awliyā* finish their duty, they do not stay in this temporal world longer. It can easily be understood from his assertion. Now it is crucial for you to maintain distance from him for a while.’

“After such an instruction from Hazrat’s wife, Babajan Qebela went out on a tour.”

**Hazrat’s spiritual stature through his zealous
proclamations and his sincere advice**

Before compilation, Hazrat’s ambiguous zealous proclamations made in his normal state, after being absorbed in ascetic transcending consciousness, had been a recondite jargon to the commoners. While the ascetics could understand them to some extent, nevertheless, it was impossible to grasp the whole idea .

Hazrat Shah Sufi Mawlana Sayed Delawor Hossain narrated that one day, he was sitting beside Hazrat. As soon as a devotee from neighbouring Kulalpara named Harichand came to him, he, swung into the state of zeal, and started saying: “One day,

I entered the Holy Ka'ba accompanied by my brother Pīrān-e-Pīr, and found that the holy chest of the prophet (pbuh) was an infinite ocean, where both of us dived in.

“Afterwards, I found that Harichand had stolen my cinnamon made stick which was left at the door, and had made it his ‘*chaker kathi*’.” (The potters use a sculpting stick to shape the pots; it is locally called ‘*chaker kathi*’.)

He indicated that people utilised his spiritual power and physical condition, in order to have their temporal desires fulfilled.

On occasions, he used to say in the state of zeal, “I have four thrones, four imams, twelve stars and twelve outer houses.” At times, he would mention their names. It was an embodiment of the prophet’s (pbuh) resemblance.

Often, in zeal, he would tell someone off and might hit somebody with his stick.

He, often, used to say, “The prophet (pbuh) had two crowns, one of which was placed upon my head, and the other one on the head of my elder brother Pīrān-e-Pīr.”

Once, his middle brother Sayed Abdul Hamid asked him, “*Dada*, despite being a renowned Islamic scholar, how can you call names and tell off in the state of zeal?”

“Brother Abdul Hamid,” Hazrat replied, “have you ever seen your wife cooking rice? The pot must have a lid. You should be worried if there is none. The pot becomes hot with the slightest touch of a small fire and tilts the lid.

“When the immeasurable flames of infinite divine love turned human existence into a blazing inferno, what can the lid of

knowledge do? Since Ahmad Ullah has been blessed with divine knowledge, he could bear so much.

“Please, step in under my shawl, only for once, and I will show you, in a blink of your eyes, the skies, the earths, the *'Arsh*, the *Kursi*, the *Lawh*, the *Qalam*, the heavens and the hell-fire. Then, you may understand why I act like this.”

Sayed Abdul Hamid was wondering, ‘What will happen to me if I enter into his shawl! Who will take charge of this family in such adverse situation?’ Being afraid, he quickly moved away from Hazrat.

Hazrat loved people with divine love and simple heart. He, often, would say, “What have you brought to me! You could not even bring a *'pati pata'* flower (*Schumannianthus dichotoma*) or *'ghoisha dawlish'* (A type of grass)!”

He would give special advice to different people at different occasions.

“Make your heart like an angel’s”. In which it was meant to engage in praising of Allah with purity, like the angels.

“Like the pigeons, select and eat.” In which it was meant to forsake the illicit and forbidden or prohibited acts.

“Engage in remembrance of Allah and in His praise accompanied by offspring: Like the pigeon says, *'akwābum marfū'at wa akwābum mawḍū'ah'*.”

“Remember Allah, being withdrawn in your room, like a sparrow.”

“Recite the Holy Quran.”

He would order some others to offer fasting for the white days.

(13, 14, 15th day of every lunar month)

He would order some others to offer *Ṣalāt-e-Tasbīḥ* and *Ṣalāt-e-Tahajjud*.

Both in the early and later stages of his life, he would adjure people to observe articles of *Shari'ah* such as prayer, fasting, and Hajj or Zakāt where applicable, while his spiritual governorate (or *wilāyat*) is serving as a catalyst for their spiritual momentum, as well as also encouraging the various supplementary (*nafl*) methods, which were, altogether, instrumental, in promoting absorption in righteous deeds coupled with divine love, and in deterring those performing such acts from committing sin.

He also encouraged people to realise and achieve their ultimate success and goal, by avoiding all unnecessary and meaningless acts of utterance, conducts or attitude, both in temporal and spiritual context.

More often, he was also observed to have followed the essence and spirit of *Shari'ah*, which would then be apparently contradictory with its outward face.

Sometimes, he would maintain a complete abstinence from food, which, often, continued for weeks.

**(A) Hazrat's resemblance of the prophet (pbuh)
in his nature and appearance**

Hazrat Qebela was an embodiment of the prophet (pbuh) in his nature and appearance. The only corporeal difference between his physical appearance and that of the prophet (pbuh) was that the prophet (pbuh) had the seal of prophethood (*Mohr-e-Nabuwwat*) on him.

With respect to his name, although he did not have the prophet's name (pbuh) 'Muhammad', he, indeed, possessed all qualities and characteristics of the holy names 'Ahmad' and 'Muhammad'. There were clusters of red moles in under-arm areas of his back.

Like the prophet (pbuh), he had the sweetest tongue, which, along with his kind approach, would charm the human hearts. He would treat adults and children alike with respect and pleasant manner, as if, Allah's mercy and blessings were being showered through his every utterance. Since his childhood, his manner would please everyone, where everybody used to think that Hazrat loved him most. He was an emblematic epitome of the prophet (pbuh), exclusively in spiritually concealed matters; in practicing divine love, adornment of the *murshid*, cooperation and in ascetic endeavour.

He personified the quintessence of Islamic fundamental belief as Divine Oneness through '*Lā ilāha illa Allāhu Muḥammadur rasūlullāh*' - 'There is none worthy of worship except Allah, Muhammad is His messenger', as well as through his persevering endeavour, interpreted the higher objective of this belief for mankind and signified them as the wayfarers of the right and natural path leading towards ultimate destination of that core belief.

Although he was not an *ummi*-illiterate person in terms of characteristics, he was, indeed, assimilated in divine love together with aspiration of unification, to such extent, that neither his academic qualification nor his professional credentials could ever promote him in temporal affairs.

As a matter of fact, he, being an *ummi*-illiterate in worldly affairs, was immune to the characteristics of his apparent knowledge that, eventually, had to bend before its Allah gifted

mystic counterpart.

He was a born-adherent of the noble characters of the prophet (pbuh), which were comprehensively manifested in his conducts and advices, some of which had been narrated earlier, where, based on the Quran and Hadith, there was no discrepancy concerning the resemblance of the prophet (pbuh).

No one could have the right of owning four imams, four thrones or twelve stars except his (pbuh) absolute representative.

It is also evident from the sign of his offspring that he was his (pbuh) unrivalled representative and spiritual surrogate, age-reformer, and the champion of a new spiritual epoch, who, being empowered by him (pbuh), has power over the whole universe, in the guise of a universal saint; Ghawth-ul-A'zam.

As none of the prophet's (pbuh) son's survived him, so was the case with Hazrat Aqdas, whose son died during his lifetime as well. Sayed Foyzul Hoque, his son, died leaving two young sons: Sayed Shah Mir Hasan and Shah Sufi Sayed Mawlana Delawor Hossain.

As it had been mentioned earlier, Hazrat had to unveil his own spiritual identity in order to give testimony to their stature, introducing them as '*Hasnain-e-Nabi*'.

Furthermore, it had been demonstrated in both his assertions and real life exertions that both of his grandsons resembled Imam Hasan and Hossain.

In essence, Hazrat Qebila was a complete adherent of the prophet (pbuh) with respect to physical, mental, spiritual, ethical and other characteristics.

(B) Portrayal of Hazrat's wilāyat

It was evident from his childhood character and manner that he, as it is desired by Allah, was a born-wayfarer and a natural saint.

He achieved the highest rank of *Wilāyat-bi-Dirāsāt*, by acquiring apparent and concealed knowledge through his rigorous study in the book of nature.

He reached the highest rank of *Wilāyat-bil-Warāthat* by attaining *ḥaqīqah* and divine knowledge through simultaneous apparent and enshrouded initiation to the rightly guided *pīr*. He had the opportunity to become an adored disciple of two great *murshids* and, eventually, was bestowed with the authority and status of both *Ghawthiyyat* and *Qutubiyyat*.

He elevated himself, through his ascetic perseverance coupled with divine love, to the highest echelon of self purification, and enjoyed its supreme tier- '*Malāmiyya Qalandariyya*'- of *Wilāyat-bil-Malāmat*.

Thus, as a born-wayfarer and a pre-eternally chosen *walī* by the Almighty Allah along with His dearest friends, he was bestowed, in the course of his spiritual study, coupled with ascetic perseverance, with the authority of *Ghawth-ul-A'zam* and *Qutubul Aqtāb* - the highest universal spiritual ranks of all *ṣūfī* stations.

Being a staunch follower of the last prophet, Allah's dearest beloved one, Muhammad (pbuh), as well as, being a seeker of the concealed goal of '*Lā ilāha illa Allāhu Muḥammadur rasūlullāh*', he attained the rank of the ultimate sovereign *walī* authorised to discover and guide to this path.

In a matter of fact, he was such a universal *walī*, whose advent was to sway all of humanity, irrespective of caste or creed,

about the oneness of Allah – the essence of all religions – by abolishing religious and communal antagonism, and to guide them towards this sacred path, with his inspirational spirituality together with divine love.

He would revive the dead heart with divine love by flooding mankind into his universal divine love-ocean and would draw the thirsty mankind and demons, upon their remembrance, to the ocean of Divine Unification, by quenching their thirst with love-drink. His shower of divine love would cleanse the heart from all evil dirt and would lead it towards Divine Unification.

Both temporal and spiritual worlds are as like as a mustard seed before him, whereby, he had spiritual authority over Allah's creations, be they apparent or concealed. He is, therefore, '*Maḥbūb-e-Najmīn Raḥmatullil 'Ālāmīn*' a blessing of Allah and a cherished friend for the creation. He, having completed his spiritual journey throughout the stages of:

Mumin, muttaqī, ṣūfī, kāmil, ṭayyāra, sayyāra, fanā-fi-Allah, baqā-bi-Allah–

Thus, presented the best example of fearing and remembrance of Allah as well as that of showering divine love.

Reality of spiritual influence and *fayd* being showered

He was better than the sun in terms of enlightening and exerting influence, as, the sun cannot produce a second sun with its light. The moon only reflects light from the sun, and it loses its glow without the sunlight.

Hazrat Aqdas was such an Allah-promoted great *walī*, whose spiritual light and divine inspiration caused the advent of many sun-like influential *awliyā*, and whose mystical ray

enlightened many dark hearts and purified the impure as well as guided them to the divine unification.

Through his influence, seasons are changed; happiness and sorrow, misfortune and calamity take place and are solved, as well as the discipline in Allah's creation being maintained. It is Allah's eternal divine system. It is evident from the aforementioned anecdotes that he had authority over the creation of Allah.

There are four different dispositions of *wilāyat*, namely; *Sālik*, *Majzūb*, *Sālik-e-Majzūb* and *Majzūb-e-Sālik*. Hazrat secured the most influential and highest spiritual rank: *Majzūb-e-Sālik*, which is an amalgam of allurement (*jazb*) and journeying (*sulūk*), with the allurement being quite dominant. Saints of other stations usually follow the *walī* of this station.

Awliyā of this station are *pīr-e-fa'āl*, who have the spiritual authority to bestow concealed divine knowledge upon their disciples, without exercising any teaching method, and to elevate them to the state of divine unification.

No sooner had an individual attended Hazrat than he would, of course, be bestowed with *fayḍ-e-in'ikāsī* that awakens the search instinct for divine aroma.

Upon visiting Hazrat, *tawajjuh-e-ilqāī* would be bestowed upon any pious or competent person, who, resultantly, would become illuminated like a lamp, with the ray of divine love.

With fulfilment of restoration (*fayḍ-e-iṣlāhī*), the absolute aptitude for reforming the ego (*naḥs*) and being filled with divine love-based inspiration (*latīfa*) would be attained, in which the *latīfa* would become active.

Hazrat would bestow his *fayḍ-e-itihādī* and *tawajjuh* upon a

competent one or anyone he wished, who then would mirror his qualities and would merge into his divine force. Hazrat, mostly, used to bestow this type of *fayd*; whereupon, the aspirant, having attained the spiritual eminence of his *pīr*, could then be elevated to the level of perfection, whereby he would not need any further *fayd*. Whoever was bestowed with this kind of *ittiḥādī fayd*, he would become the *sultan* of both worlds.

Hazrat, having followed the manner set by the prophet (pbuh), used to bestow his virtuous fulfilment and blessings upon his disciples and devotees utilising several methods.

Through literal conversation: The prophet (pbuh), for instance, used to give the pledge (*bay'a*) to the ladies.

Hand on hands: Most of the companions (R) took allegiance and attained fulfilment (*fayd*) from the prophet (pbuh) through this method.

By means of faith and reverence: The later generations of *Ummat-e-Muhammadi* (pbuh) attain their fulfilment (i.e. *fayd*) from their prophet (pbuh) through this way. Likewise, the disciple would put his hand of reverence and faith under Hazrat's authoritative hand and follow his order and advice.

Through companionship and attendance to Hazrat: For example, the allegiance and fulfilment (*fayd*) of Abu Bakr (R) and Othman (R).

Without any meeting: Hazrat would bestow his mystic attention (*tawajjuh*) through sincere love and veneration, as was done in the case of Wayis al Qarni (R), who took allegiance and fulfilment without visiting the prophet (pbuh)

Through giving clothes or any used article: The prophet

(pbuh) blessed Nazzashi, the ruler of Abyssinia, with the pledge (*bay'a*) and fulfilment (*fayd*).

Through especially blessed food: Ali (R) attained fulfilment (*fayd*) through such methods. It has been proven that this type of mystic attention (*tawajjuh*) is the most influential one. Hazrat Aqdas used to give blessings and mystic attention through this method.

On occasions, he would bestow blessings and mystic attention through beating with his stick or his hands.

Significance of Miracles

Hazrat always strove to hide himself. It was necessary to call the humanity to the right path, by reviving divine love and faith in their hearts, in order to achieve, successfully, the goal and spiritual objectives set by the Almighty Allah. So that their faith and reverence would strengthen, many miracles and phenomena, like the miracles of the prophets (*mu'jizah*), were naturally exposed.

For the sake of bringing people back to the right path, by exerting spiritual influence, mystic attention (*tawajjuh*) and divine blessings over their souls, he used to cause, be it intentional or unintentional, miracles to happen. Those miracles, in reality, took place with the order of Allah, the Almighty.

For such reasons, Hazrat could not conceal his reality. In fact, it was Allah's will to expose his piety and holiness to the world so that his spirituality could lead effectively to the divine unification.

Through his spiritual clout, many miracles took place in this region and continued to exist. It is impossible to compile all of his miracles that have been discussed and remembered among the people, in a simple volume.

Chapter 29

Hazrat's contribution to humanity

(A) Exploring the impartial door for *Tawhīd*

Hazrat Aqdas's exceptional contributions to humanity will continue to last and will remain unchanged. The central objective of the Holy Quran and the Hadith of the prophet (pbuh), along with other religious scriptures and morals, is the unification of the oneness of the Almighty Allah, by following the commands of the divine and eternal religion Islam as well as that of *Tawhīd*. This is the ultimate aspiration set by the Creator for his creation.

After mankind had been sent to this temporal world, the prophet (pbuh), with his *Aḥmadī* authority (*wilāyat*), unveiled the way of unification of the oneness of the Almighty Lord and ushered towards it, whereupon supremacy of his *Aḥmadī* authority (*wilāyat*) became an apparent cause for stability, at the conclusion of his *Muḥammadī nabuwwat* phase, as *nabuwwat* authority is exclusively pertinent to the people of *Nāsūtī* station, in pursuance of maintaining discipline therein.

It became incumbent upon everyone to adhere stringently to the eternal and universal *Aḥmadī* authority, which is inextricably compounded with concealed divine knowledge, and is the central spiritual objective of the Holy Quran and the Hadith, in as much as it inaugurates the innermost notion of

‘Lā ilāha illa Allāhu Muḥammadur rasūlullāh’.

The *awliyā* before Hadrat managed, under the aegis of religious compulsion, to unveil a portion of that divine essence, however, none of them uncovered the universal divine entrance leading to an unrestricted or absolute salvation that stretched beyond all religious antagonism, and appropriate for the whole humanity, irrespective of their caste or creed.

It was Hazrat Ghawth-ul-A'zam Maizbhandari who, having concluded the compulsion, unraveled that divine door; consequently, he was titled with ‘The Possessor of ‘*Wilāyat-al-Muṭlaqa*’ (Absolute Spirituality) and with the seal of that authority; ‘*Khātim-ul-Wilāyat*’.

This impartial spiritual contribution, having enlightened the humanity with the rays of Allah’s divine oneness, draws them, with its simplest facet, to the unification of the oneness of Allah. This is the easiest path for all religions and *ṭarīqa* to reach their ultimate destination.

This is the age-befitting light of divine oneness, which is the only universal, impartial, unrestricted and enriched way of *ṭarīqa* that leads the universe to the unification of the Almighty, and is instrumental in manifesting the easiest image of *Aḥmadī wilāyat* authority.

Hazrat Ghawth-ul-A'zam Maizbhandari would not pay much attention to the apparent attitude or rituals; rather, he would greatly appraise and value the innermost faith, devotion and credence.

**(B) Inspiration in seeking the way of the
unifying oneness of Allah**

Spiritual motivation is absolutely crucial to elevate to the

station of divine unification in oneness of Allah, as this is the only invaluable provision to attain *wilāyat*. Ascetic perseverance and mystic endeavour, among all other religious and *ṣūfī* practices, have been the only mechanism, through which the wayfarer can attain such precious provision that, according to *ṣūfī* terminology, is termed with 'everlasting bond with Allah' (*Nisbat-e-Sakīna*), however, in absence of which, people tempted with temporal desire, in the station of *Nāsūt*, are compelled to forget the eternal authority of their Almighty Lord; resultantly, the divine knowledge cannot be attained.

In the absence of such spiritual aspiration and divine knowledge, hearts become infertile to sprout true faith and fear of Allah coupled with sincere spiritual longing; consequently, they turn away from administering Allah's divine commands – eternal Islam, with due reverence and love.

Due to scarcity of such honest knowledge and spiritual aspiration, man, having lost his wisdom, indulges the culture of lavishness; consequently, pushing himself to the way of destruction, by growing himself gradually into a proud, oppressive and self-interested personality.

In order to save mankind from perishing, Hazrat, therefore, would bestow them with inexhaustible divine love together with spiritual ecstasy, so that they could institute an everlasting bond with Allah, and attain *wilāyat* through spiritual aspiration.

Whoever attended him would never be deprived of his spiritual blessing and inspiration. It so happened that inner-sight and *kashf* would be activated instantaneously, upon being blessed with his unifying virtuosity (*fayd-e-ittiḥādī*), and the person, having known the concealed divine knowledge, would start disclosing it.

Because of his spiritual influence, not only people of this region are affluent with spiritual status and divine attraction, but also the whole of mankind, openly, is rich with divine love and longing. As a result of such spiritual inspiration, the world witnessed advent of many prominent saintly personalities (*awliyā*), within a short period of time. It has been preserved for all civilisations impartially, as his blessings and contribution.

**(C) The adoption of frugal lifestyle helpful
for the spiritual unification**

One of the loftiest contributions that Hazrat made was the culture of frugal lifestyle. Hazrat taught us simplicity and moderation throughout all of his affairs including his manner and behaviour.

Extravagance and unnecessary profligacy are rooted in the adoption of a luxurious life. People living within an extravagant culture usually burden themselves with earning gratuitous wealth, which, in turn, makes them self destructive, and often causes them to commit illegal and unethical actions such as, injustice, oppression, hatred, unfair competition, division, etc.

As a result, people, having forgotten the divine inspiration, wisdom and consequence of their deeds, go astray, and face sufferings. Thus, such a person, having lost his Allah-gifted freedom, becomes cursed and downgraded.

Therefore, Hazrat used to teach people to adopt a Gnostic-like simple life style, and freed them from the curse of extravagance, in accordance with the eternal Islamic culture that saves people from lavishness and unnecessary waste and that releases them from the prison of anxiety and stress and

from resultant physical and mental evils.

Man can then get rid of harmful habits, such as extreme egomania and excessive greed, and employ his life in more constructive affairs, enabling him to attain divine love and divine knowledge, by paying heed to self-salvation, through which, he can earn the resultant qualities of patience, satisfaction, striving to fulfill their duties (*juhd*), conscientious piety (*taqwa*), justice, discarding bad traits, Allah fearing, complete trust and faith (*tawakkul*), etc., whereupon, he has the opportunity to lead a happy and peaceful life, and work for the benefit of both here and hereafter.

Hazrat Qebela never liked spending time in any superfluous activities or following the whispers of egoistic inclinations (*nafs*).

As he was against any gratuitous lavishness, he would not like using silk, as well as women using ornaments or piercing their nose or ears. Consumption of unnecessary items would displease him, whereby, he would often make women take off their ornaments. Furthermore, he used to dub piercing the nose and ears and using ornament as poisonous evil.

He would not like too much celebration and pleasure as well as extravagance practiced in contemporary marriage ceremonies. Therefore, when anybody asked for permission for marriage by the word '*shadi*' – 'merry', he would show signs of anger. He would, otherwise, give permission to the Sunnah marriage ceremony based on *ijāb* and *qabūl*. Generally, he would order quite pleasantly, to employ a maid servant (*khadema*) to maintain the family.

He used to affirm that to maintain family with lavishness and profligacy is, in fact, *duniadari*, thus, a source of sorrow,

reason for anxiety and as such, is '*dār-ul-ḥuzn*' or house of grief, as it is described in the Hadith of the prophet (pbuh). A prudent lifestyle, on the other hand, is the religious way of life; a peaceful and frugal life is a contributory factor in developing aspiration for the spiritual path.

(D) Showing respect and veneration to the saints and *awliyā*

The local society was not accustomed to celebration of '*urs*' or to purification of the soul through blessings of the saints, by visiting their shrines and by showing veneration and respect thereto. Even, slaughtering various types of animals as a symbol of sacrifice for the sake of love for Allah and His friends had not been practiced. The only sacrifice by slaughtering animals used to be the one done in commemoration of the sacrifice of the prophet Abraham (pbuh) during 'Eid-al Adha'.

The '*urs*' of the prophet Muhammad (pbuh), Pīrān-e-Pīr Abdul Qader Jilani (R) and Khawaja Moinuddin Chishti (R) would not be celebrated with their present customary facet. Instead, it used to be celebrated simply by only slaughtering chicken, and by preparing *sinni*, and almost in domestic scale.

After the advent of Hazrat Aqdas, with his spiritual influence, '*urs*' of the prophets (peace be upon them) and the saints started to be celebrated collectively, in a befitting manner, by their disciples, firstly, at Hazrat's darbar and then in their respective shrines. The devotees offer sacrifices as a symbol of their honour and devotion to the saints, by sending Allah's blessings and salutation to their souls, in order to get their worth and affection in furtherance of making their soul and life prosperous.

Because of his spiritual influence, the shrines in East Asia are

shining, and are being decorated with many honourable garments. While the indigenous sages, being honoured and revered, are casting their blessings upon the visiting disciples and devotees.

With his spiritual influence, the land turned to be effervescent, and the saints (*awliyā*) of the shrines, being absorbed in divine attraction, are bestowing their blessings upon the land and its inhabitants and brought them back their lost prosperity and success. Moreover, they are drawing them near to the divine presence, by inspiring them towards submissiveness, spiritual ecstasy, attraction as well as divine love and longing.

The inhabitants, on the other hand, after having experienced their miracles, spirituality and blessings, became their disciples and devotees, and thrived in both temporal and spiritual worlds and thus, were drawn near to the divine presence.

In essence, with his influence, the *awliyā* at the shrines, the land and its inhabitants revived and the residents became accustomed to follow the footsteps of the saints.

On the one hand, he called humanity towards the path of Allah, by producing so many *awliyā* with his apparent blessings, on the other hand, he awakened the deceased *awliyā* with his worthy virtuosity (*fayd*) and drew people, en masse, towards Allah by encouraging them to follow their guidance.

**(E) Eulogistic poem by Mawlana Julfiqar
Ali in praise of Hazrat Qebela**

Mawlana Julfiqar Ali, the superintendent of Chittagong Mohsenia Madrasha, (Father of Kamal Uddin Ahmad, I.E.S., Principle: Chittagong Govt. College), being charmed by Hazrat's

spiritual influence, offered a highly eulogistic lyrical poem, as a symbol of his devotion and veneration.

“With the breath of Ghawth-e-Maizbhandari

People of east attained spiritual status, attraction and became wayfarer.

There was light and *jalāl* in many graves, after he had been buried.
It is Ahmad Ullah, who is the leader of the saints.
His attributive title is *Ghawth-ul-A'zam*”

**(F) Introduction of spiritual songs free
from obscenity**

Before the advent of Hazrat, Bengali music world was fully polluted by obscenity and was devoid of divine love. Songs and music containing obscenity, erotic fantasy and sexually explicit expression were pervasively prevailing far and wide in Bengal.

Lascivious people of *Nāsūt*, being accustomed to fictitious love and prurient longing, indulged in the world of obscene songs, thus, musical soiree, like; *jatra*, *pala gan*, theater, etc., as a way of celebration, was exclusively ubiquitous all over the region. Its harm and lout reached to such extent and height, that even the Government's tough legislation failed to tackle and prevent it.

With the spiritual influence of Hazrat Ghawth-ul-A'zam Maizbhandari (Q) coupled with his divine blessing and guidance, the world of Bengali music previously suffused with obscenity and fictitious love, took exactly the opposite course.

Hazrat, understanding and utilising the taste and culture of the local inhabitants, instituted such an innovative culture of singers accustomed to spirituality. Songs and *na'atiya*, through which, he then sluiced the stream of true and divine love that

inebriated the multitude, who were compelled to be absorbed with remembrance of Allah, echoing the heavenly resonance of the divine love for Allah, his prophet (pbuh) and the *awliyā*.

Hazrat's contribution is clearly evident in the works, inundated with divine love and longing, by his devotees: Alauddin, Aftabuddin, Raihan, Ishan, Monmohon, Bijoy Dash, Roy Bhobon, as well as his disciples, inter alios, Mawlana Abdul Hadi, Abdul Jabbar, Abdullah, Mawlana Bojlul Karim, Mawlana Sayed Mosaheb Uddin, Mawlana Aminul Hoque Harvangiri, Poet Abdul Hakim, Poet Ramesh.

Hazrat, by giving his consent to exercise instrumental songs, after purifying its contents, as an age-befitting tactical method for *dhikr*, to stimulate the crippled divine love, thus, promoted the Bengali songs to a whole new level.

The method of collective remembrance (*halaga-e-dhikr*) mingled with divine love, attraction and *wajd*, practiced by the mystics and divine aspirants, the singing of instrumental songs (*na'atiya* or *ghazal*) is, in fact, one of Hazrat Qebla's exclusive contributions.

Hazrat, as discussed earlier, made many significant mirror-like contributions to humanity, thereby drawing towards the prosperous path of divine oneness. Moreover, he also exercised and passed the preventive knowledge that helps people abstain from evil deeds and manners, destructive faith and customs, opposition to divine rule or regulations, and conducts against humanity.

His spiritual guidance and contributions will continue to last forever in human society, as an active model of salvation, because of whose benefit, mankind, having drawn nearer to the divine presence with eternal peace, will be exalting Allah, the Almighty, with gratitude.

Chapter 30

Hazrat's demise and his union with the Almighty Lord (Abridged)

After having showered virtues and blessings as well as having explored the door of oneness for good, at the age of 79 years, by concluding his spiritual phase on earth, Chief of the contended souls, the symbol of freedom for all nations and religion, the dearest friend of the Creator and the creations, the universal humanitarian and the beacon of hope, *maḥbūb-e-najnīn*, a blessing and mercy for both worlds, serenity of the devotees, only shelter for the distressed, worried and sinners, the prophets' beloved one, apparent source of concealed divine knowledge, the star of all *Ghawth* and *Qutubs*, the leader of the saints, *Shahenshah*, the flag bearer of independent *wilāyat*, holder of unchained *wilāyat*, adopter of the character and qualities of the prophet (pbuh), approached to the final moment of his life.

On 1906; 10th of Magh, 1313 Bangla; 27 of Jilqad of 1323; 1268 Mogi, Monday night at 1.00 o'clock, he left this temporal world to meet with his Dearest Friend the Almighty Allah. *Innā lillāhi.....* Indeed, from Allah we began this journey and unto Allah Almighty we return. May Allah have His infinite mercy and blessing upon his holy soul.

How strange fate is! The nature is very cruel. It often floods everyone with the wave of joy and happiness, while at times, it

burns down everything with the blaze of sorrow. This day, no one is smiling. No sign of joy. Only the echo of resonant whimpers and sobbing.

What an ever-changing world it is! The sky, as if, bends down with sorrow. The air stopped to breeze. The ocean became stagnant and lost its soft whisper. The land lost its fertility. From pangs of separation, the winter saturated the nature with gloomy dews. The trees were tearing their leaves on the ground.

The mourning attire covered everything. Signs of hopeless grief were seen everywhere. The beautiful and lively face of nature turned into a sad and mourning image. The sound of grief echoed everywhere. A strange whimper trembled the world.

What an ill-fate! Was it your decree! How unchangeable your order is! Our light of hope, our beloved one left us. Oh! Our dearest *Ghawth*! Oh! The source of infinite mercy. Oh! *Bhandari*, shelter of every destitute. Are you leaving us today?

Within a short period of time, this sad news spread quickly everywhere; from land to land, and from cities to towns, to villages and to markets. A voice was telling some in dreams and some while awake, "*Bhandari* is no longer here." Many heard the divine sound informing them, that the sun of hope had set.

The dawn light broke. A storm of cry and whimper was circling. Clusters of mourning devotees and grief-stricken disciples from furthest lands were rushing to come.

Many bereaved devotees laid down, senseless.

The multitudes were swayed by the wave of grief and mourning.

His funeral prayer was led by his son's father in law, his fellow disciple and devotee, Mawlana Shah Sufi Sayed Mosihullah Mirzapuri on Tuesday after the 'Aṣr prayer, at five o'clock.

A great multitude of devotees, disciples and saints attended his funeral prayer. Before the Sunset Prayer (*Maghrib*) his holy body was buried.

The hard shell of human existence is your chalice

The body of wet earth is your flowerbed

By avoiding the crowd, in a soiree of silence

I am waiting for you, in your very bridal chamber

By Shah Sufi Mawlana Sayed Delawor Hossain

Maizbhandari (R)

Hazrat's heir apparent

When Hazrat passed away, he had no surviving sons. As his only heir apparent, he left his wife; Sayeda Lutfunnesa, his daughter; Sayeda Anwarunnesa, his two grandsons; Shah Sufi Sayed Mir Hasan and Shah Sufi Syed Delawor Hossain, who are offspring of his late son Mawlana Shah Sufi Sayed Foyzul Hoque (Q.).

He also left many saints (*awliyā*) as his spiritual inheritors or *khalīfa-bil-wilāyat*.

His elder grandson Shah Sufi Sayed Mir Hasan also passed away forty three days after his demise.

Chapter 31

Hazrat's miracle after his demise and bestowal of virtuosity (*fayd*) from his grave

Although Hazrat Ghawth-ul-A'zam Maizbhandari (Q) left this temporal world and concealed himself within another infinitely glorious world, both his spiritual influence, and authority, absolutely identical to its preceding facet, continued to shower heavenly blessings and have a divinely powerful and magnetising effect upon hearts.

It was only his corporeal presence and aroma, his look or his temporal camaraderie that were divested of, exclusively so, if it only happened for the spiritually uninitiated.

However, his devotees and disciples are always before him, whereupon, some of them could see him in the course of their meditation and *murāqabah*, while some others even could witness him in person, and attained blessings from him in that way. Furthermore, many of them, according to their spiritual aptitude, used to receive constant orders and guidance from him, through dreams or *ilqā*, and led their life safe and sound.

Hazrat appeared after his death

Mawlana Odhot Ullah father of Mawlana Izahar Billah of Mufti Bari, Jahapur in Chittagong, loved Hazrat very much. He narrated, "It was after Hazrat's demise. One early morning, I was emotionally moved by the fact that I would not see

Hazrat again in this temporal life. And then I went to our mosque pond to conduct my ablutions.

“Suddenly, I saw that Hazrat was standing under a mango tree at the eastern bank of the pond. I kept staring at him in amazement, and was wondering: ‘What is it? Hazrat has left us! Then how could he have returned? This is impossible. There might be something wrong with my eyes.’ I kept looking at him thoroughly.

“After having looked at him thoroughly, I no longer had any doubt, as Hazrat ordered me slowly, ‘*Mia*, please, give me a *lota* of water for my ablution.’ With beatific happiness, I went down into the pond for water. When I returned with water, Hazrat had disappeared. I searched everywhere but to no avail.

“I returned home, trembled with fear and despaired over the fact that I had the opportunity to meet him in person after his death and yet I could not speak to him at length.

“Ultimately, it reinforced my faith that the *awliyā* are immortal and alive in flesh and blood as well as that they are granted the ability to wander wherever they wish.”

A deer and a response to an emotional plea

Shri Mohesh Chandra Borua of Nanupur, being filled with emotion, asserted that Hazrat’s mercy knows no bound. He always keeps showering his spiritual blessings upon us. There are not such proper words to describe his contribution and blessings. I witnessed a miraculous incident of his lasting blessings and mercy that always makes my whole existence tremble.

He narrated:

"It was the month of *Falgun*." One day, at around four o'clock, I was resting and chatting, inter alios, with my uncle Fejaram, and my brothers Ramgoti Babu and Debi Charan Majhi, on the bank of the big pond in front of the Buddhist Temple in Middle Borua Para.

"There was a road on the eastern side of the pond stretching north-to-south. I saw that a group of people were heading, along the road, towards Maizbhandar with a big deer. When they came nearer, one of them asked 'How far is it to Maizbhandar? Can we take this road?'

"'Not that far,' I replied. 'Darbar Sharif is just behind that canal and the brickyard you can see. You should take this road.'

"They left with the deer.

"Fejaram Babu sighed heavily, 'Oh, Babajan Mawlana Shaheb, everyday you are feeding your devotees and sons new foods and the best of animals. Are we not your sons? Can we not have anything from you? Will you not feed us anything?'

"The rest of us kept chatting, while he was sitting beside us. Meanwhile, the visitors were trying to cross the Binajury canal with their deer that was not willing to get into it. At the end, they pushed it into the canal, where, to our surprise, the deer got stuck in the mud, and died. The canal, however, was not that muddy to stick the deer. The deer gave its life voluntarily.

"The visitors were both sad and surprised at the sight of how a deer pledged for Hazrat could die without any reason. They did not know what to do. Finally, they concluded that it is better not to leave such a big deer; Hazrat's deer should be given, in the name of Hazrat, to those who would eat the flesh from the carcasses of deceased animals.

“They got onto the canal bank and looked around. When they saw us sitting in the same place, two of them approached quickly, and told us sadly, ‘We could not take the deer. It was as if it had sacrificed its life voluntarily. Do you eat deceased animals?’

“When it was asked where the deer was sent from, they replied that it was sent by Ebadullah Faqir of Harbhang for the *fātiḥa* of Hazrat Qebila.

“As soon as our brother Debi Charan Majhi heard the news, he became angry at Fejaram and scolded him, ‘Fejaram, what have you done? Hazrat is kind and immortal! He can read thoughts! Why did you say that? Do you not have any common sense?’

“Fejaram was now most contrite, falling down in prostrations, sobbing and pleading, while facing Darbar Sharif, he said, ‘Baba, please forgive me. I will never say something like that again. I pledged a bundle of candles to your *’Urs*. Please, forgive me for my folly.’

“Afterwards, all of us came to the canal and found the deer lying on a clean area. We lifted it to the bank. We then distributed part of it among all of the neighbouring *Boruas*, and took the rest to our home.

“We understood that Hazrat was still as kind and generous as he used to be to fulfil our desire and need.”

**Crew rescued with Hazrat’s spiritual influence
from ship destroyed in ocean**

Muhammad Siraj Mia son of Muhammad Yasin Showdagar, Pathantuli, Chittagong, narrated that from 1942 to 1943, he served in the British Royal Navy during the Second World

War.

One day his ship was destroyed by a German torpedo in the ocean. The survivors were imprisoned and were then moved to Germany. After about two years of imprisonment, they were sent back to their respective countries.

His mother was a devotee of Hazrat Qebela. Upon arriving home, he came to know that during the time when his ship was destroyed, his mother saw Hazrat Qebela in her dream telling her, "Do not worry about your son. I kept him under my arm."

The next day after his return, his mother sent him with a goat to Darbar Sharif, which he also became a devotee of.

Epilepsy cured by Hazrat's blessing

Mawlana Mokhlesur Rahman son of Sub-Registrar Mawlana Mujib Ahmad, Begumgonj Thana, Noakhali District, narrated, "It was about twenty five years ago, during the time of Ghawth-ul-A'zam Babajan Qebela being *ghadīnoshīn*, that my fourth brother, Mokhsudur Rahman had been suffering from epilepsy.

One day, while he was taking a bath, he was seized by epilepsy and fell into the pond. It took an incredible effort to rescue him from the pond.

A prominent local person advised my father, "Sir, I also was suffering from epilepsy, whereby, I used to be attacked randomly. Medical treatment failed to bring me any cure; I visited the Darbar of Ghawth-ul-A'zam Maizbhandari (Q) in Chittagong, and prayed for my cure. After staying there for two or three days, I returned home. Since then, with the mercy of Allah, and with the blessing of Ghawth-ul-A'zam Maizbhandari, I have not been attacked by epilepsy for the last

several years. I strongly believe that if you visit his Darbar with your son, with his blessing, he will surely come round.”

Having heard such a tale, my father, at once, made up his mind to visit Darbar Sharif with my brother. After some days, my father visited Darbar Sharif with him. With the blessings of Ghawth-ul-A'zam Maizbhandari (Q.) my brother fully recovered. He has never been attacked by epilepsy ever since. He is now a contractor.”

**Wonderful miracle in booking camel for
Hazrat's 'Urs**

Sheikh Abdul Gafur of Tulatoli, Comilla District pledged a camel for Hazrat's darbar. In order to arrange bringing the pledged camel on the 49th 'Urs of Hazrat, he visited Hazrat's only grandson, his *Sajjādanoshīn* of Darbar, Shah Sufi Mawlana Syed Delawor Hossain. He had to exhort him for a long time to take care of the logistics required for bringing the camel and then handed him around one thousand *taka* as payment for the costs.

Hazrat Delawor Hossain Maizbhandari sent Master Khairul Bashar, who was the cashier of Darbar Sharif Store, to Karachi to bring the camel. After buying the camel, he was facing difficulties to send it, as no shipping company was interested in transporting a camel. Meanwhile the date of 'Urs was nearing fast.

He was informed that a new ship, 'Anwar Box', owned by United Oriental Company, was going to sail on her maiden voyage to Chittagong port. He went to the company office, where, at first, they did not agree to carry a camel. After he had repeatedly requested them, the owner agreed, but with the condition that the captain of the vessel must approve of it first.

The following morning, he went to see the Captain, an English gentleman, who became very surprised at the request of transporting a camel. He said that he dreamt last night that there was a camel on board.

He was eager to know everything about the camel, and was asking questions: why, where and for whom the camel was being taken, which were answered accordingly. Finally, the captain gave his consent.

With the captain's approval granted, the camel was boarded onto the ship and was tied up in a specific place. The captain humbly acknowledged that the night before, in his dream, he saw it happen thus; the same camel positioned in the same place and in the same way.

All crew on-board, including the captain, personally looked after the camel and its owner so that they might not face any difficulty or discomfort. Eventually, they delivered the camel to Chittagong port with much care.

**Hazrat's assurance through a dream of saving
Chittagong from Japanese bombardment**

A clerk of Rengun post office living in Noyapara, Chittagong, who was a friend of Mawlana Mufti Foez Ullah of Boktopur, narrated:

"After Rengun was bombarded by Japan on the 23rd of December, 1941, we moved to Burma Kamkawt. We were afraid and anxious due to our uncertainty of Chittagong's impending fate.

"At the end of December, on one evening, after having supplicated to Hazrat, I laid down and saw in my dream that a funeral procession was approaching, which was being said to

be the funeral of Hazrat Omar (R). The funeral was brought in front of our house.

“I unveiled the shroud and found that it was Pir Hazrat Sayed Ahmad Peshwari, who asked me in Urdu, ‘How far is the place of bombardment in Chittagong from the *rawḍa*?’

“I forgot how many miles I mentioned to him. I understood from his hint that he was asking about the *rawḍa* of Hazrat Maizbhanderi. It was an indication that the bombardment would not cause any harm in the town of Chittagong for the sake of Hazrat’s shrine.”

Bodrul Hoque Khan, the public prosecutor of Chittagong Court, narrated: “Chittagong town was bombarded on the 23rd of December, 1942, and people started to desert the town. It also really frightened me.

“But, what could I do? I was left without an option. I was compelled to stay in the town, as I could not forsake my duty in the court. I was passing my time in remembrance of Hazrat and by submitting myself to the mercy of Allah.

“One evening, I laid down after imploring to Hazrat and saw in my dream that Hazrat, clothed in European attire-trousers and coat, put his hand on my head and told me, ‘Mia, do not worry. I have driven the enemy to the sea. Do not worry at all.’

“Since then, I was assured that, with the blessing of Hazrat, Allah would save me from any danger. I also understood that Hazrat was with the European side; otherwise, I would not see him in such attire. The British were bound to win the war. As a result, I continued to stay in town. The British won the war, and I was completely safe and unhurt.”

Hazrat's miracle exposed through his advice and *jubbah*

Once, Hazrat Aqdas's grandson Mawlana Shah Sufi Sayed Delawor Hossain's second daughter Munira Khatun was inflicted by typhoid. Despite medical treatment her condition was deteriorating, which distressed her parents, and they almost lost hope for her survival.

During this time, one night, Mawlana Sayed Delawor Hossain Maizbhandari, being very worried about his daughter, laid down beside her. He saw in his dream that Hazrat Qebela was standing beside him and told him to cover her body with his *jubbah* and she would come round.

He woke up at once, collected the *jubbah* from his *rawda*, and then put it on her feet. After about half an hour, he noticed that her severe fever had gone, and his daughter fell into a deep and peaceful slumber. Everyone was happy to watch her state change.

From the following day, her condition started to improve, and within a few days, she fully recovered.

Second Incident

His eldest son Shah Sayed Mawlana Ziaul Hoque has been absorbed in an ascetic trance, and while appearing for his B.A. exam, fell into the spiritual sight of Babajan Qebela. Being absorbed in divine inspiration, he gradually turned quite abstemious with most of his daily routines such as his eating and sleeping. Within a few days, he became almost delirious. It was assumed that his condition was a psychotic disorder, such that he was prescribed mental treatment by the physicians, but it failed to improve his condition and

consequently worried everyone.

Day by day, his absorbance into the divine ocean was getting more intense. One day, he did not return to normal condition, despite everyone pouring buckets of water on his head for a prolonged period of time. His father felt extremely troubled as he could not find any remedy to help his son who had seemingly gone into a coma.

At night, he was resting; his mood was pensive. Suddenly, he saw Hazrat Qebila appear beside him. He said, "Why are you so worried? Put my *jubbah* on his body."

He rushed to Hazrat's memorial room and collected the *jubbah*, which he then draped over his son's body, then he withdrew to his room for rest.

He was almost half-asleep when his son tried to open his room. He opened the door and his son came in and laid down beside him in his bed.

He slept until the evening of the following day. When he woke up, he was quite normal. After having a bath and a meal, he again went to bed and was asleep until nine o'clock the next morning. Following that day, he acted normal and calm.

After a few days, however, he began showing signs again of entering an ever deeper spiritual trance.

Miracle of meeting with a stranger in Darbar Sharif

A man living in Swat, Pakistan went for pilgrimage and then he visited *rawda* of the prophet (pbuh). One day, while he was sleeping, he had a vision that instructed him, "You should travel to the Eastern region. There, you will find your destiny

where you will see me.”

After that order, he started travelling throughout the Eastern region and arrived in Bangladesh, where he visited the shrines of many saints and offered prayer. However, nowhere did he find what he was longing for, until he eventually arrived at Maizbhandar Darbar Sharif.

During that time, there was a junior madrasa named after Hazrat, at the North side of the ‘Maizbhandar Sharif Ground.’ The teachers used to live in a room of the madrasa. After having finished visitation of Hazrat Aqdas, he was discussing about Hazrat Qebila with Mawlana Abdus Salam in that room.

During the course of the conversation, Abdus Salam mentioned, “I have written a biography of Hazrat in Bengali, but, unfortunately, you cannot read it.”

This comment sent the man into a jolting storm of emotions, and within a few seconds, he was jiggling with divine swoon (*wajd*) as he fell into a deep spiritual reverie. After returning to a state of calmness, he kept uttering, “It is seeing and it is hearing.”

The people present there realised that Hazrat had just granted him visionary experience, and he was fortunate enough to be bestowed with his blessings.

Immediately, he took leave.

**Hazrat arranged sending presents beforehand
and offered hospitality to the guests**

Late one night, it so happened that around fourteen visitors from a distant place arrived to perform visitation of Hazrat Aqdas. By that time of night, people had already finished their

meal and there was no extra food left at home.

The attendant Abdul Malek tried to find something to entertain the guests, but to no avail. So the attendant initially offered them betel leaves and tobacco and then sat overwrought over the fact that his guests would be left hungry.

Suddenly, he noticed that two men from Rangunia had turned up at Darbar Sharif with cooked rice, mutton and pumpkin. The attendant presented it to the guests, including the two men who delivered the meal, and preserved the leftover in storage.

Afterwards, while they were having a conversation, it was revealed that Hazrat Qebila ordered him through a vision to bring rice and mutton cooked with pumpkin. Everyone was surprised to hear the account of such a miraculous event, proving that Hazrat was still offering his hospitality to his guests.

**Sign of Hazrat's spiritual influence and
authority of *Ghawthiyat***

Sayed Sirajul Islam Azimnagari, the sanitary inspector, narrated that when he was in class nine, a question arose in his mind as to why people call Hazrat Shah Sufi Mawlana Sayed Ahmad Ullah (Q) Ghawth-ul-A'zam, whereas he heard that it was *Pir* of *Pirs* Hazrat Abdul Qadir Jilani (Q) who was the Ghawth-ul-A'zam. He was getting frustrated as the nagging question remained unanswered.

One night, he was dreaming that he was walking to the west, on the north-bound road of Babajan Qebila's new house. At that time there was a mound of bricks at the west side of the building. When he arrived there, a big, fierce tiger appeared from nowhere and pounced to attack him.

He, being struck with panic, cried out, "Oh Ghawth-ul-A'zam

Maizbhandari, save me!”

He saw that the north window of Hazrat's *rawḍa* opened wide and the net inside it was swaying. A voice came from the *rawḍa*, “Be careful!” The tiger was frightened and said in a human voice, “Whose name have I heard?!” It then fell onto the ground, prostrating, and started asking for forgiveness.

He was jolted awake. He realized then that Ghawth-ul-A'zam Maizbhandari (Q) was, in fact, *Ghawth-ul-A'zam*, and, consequently, he developed strong faith in Hazrat's *ghawthiyyat* authority.

Longevity increased with Hazrat's spiritual clout

Mawlana Mahmudul Hoque E.P.C.S. of Azimnagar narrated:

“When I was the district settlement officer in Khulna, one day, a tour of inspection was scheduled with the Collector, and the previous night I had a strange dream: Hazrat Babajan Qebala Mawlana Shah Sufi Sayed Golam Rahman (Q) showed me a life-chart and told me, ‘Look! Your life has ended here. You can examine it yourself.’

“After checking, I also found that it was over. Suddenly, I saw a vehicle appear out of nowhere and run me over. The sight of such a traumatic vision sent me spiralling into the deepest depths of despair.

“I saw that Hazrat Ghawth-ul-A'zam Mawlana Shah Sufi Sayed Ahmad Ullah (Q) was present there asking Babajan Qebala, ‘What happened?’ He then took the life-chart in his hand. Meanwhile, Babajan Qebala gestured to it and said, ‘His lifetime has ended here.’

“Hazrat, looking at the chart, responded, ‘That is so.’

"With folded hands of entreaty, I prayed to increase the longevity in the chart and objected, 'Master, how will it be okay if it so happens?'

"Hazrat Aqdas agreed with me and said, 'Yes, that's right.' Then he faced Babajan Qebela and told him, 'You can fix it.' But Babajan Qebela remained silent while I kept beseeching him.

"I woke up and thought that my death was inevitable; otherwise, I would not have such dream.

"In the morning, prior to our journey, I handed over around two hundred taka that I had to my wife and told her, 'Today, I am going on an inspection tour with the honourable Collector. May Allah protect us. If any mishap befalls us, you should return home with this money.'

"My wife was shocked by my strange behaviour and desperately asked me the reason.

"I narrated to her about the vision upon which she requested me not to go on the tour.

"I replied, 'Let fate take its own course. What I am destined for will surely happen no matter where I am. I must go, because it was I who scheduled the program with the Collector. Above all, I saw in my dream that both of us were travelling in the same vehicle.'

"I decided to use separate transport for both of us, so that my ill-fate may not touch him. We started our tour. On the way back, one of the vehicles broke down, so I was compelled to share the vehicle with the Collector.

"On the way, I narrated my dream to the Collector. I was

continuously uttering Allah's name. Shortly before we reached our destination, we noted a truck was approaching us quickly and, coincidentally, our horn also stopped working at that exact same time.

"Within moments, the truck hit our vehicle, glancing across its one side and sped away. Although one side of the vehicle was badly damaged, fortunately, both of us survived the ordeal unscathed.

"The Collector tried to jot down the registration number of the truck, but I prevented him, and told him, 'It was an accident by fate. We should express our gratitude to Allah that he saved us. It is better not to make any complaint.'

"I said to myself that it was, in fact, Hazrat Qebila's spiritual intervention, whereupon, I remembered him with reverence and gratitude."

Hazrat's shrine resembles the holy *rawḍa* of the prophet (pbuh)

Haji Washil Miah Chowdhury, son of Ahmad Ullah Chowdhury of Sadeknagar, Mirzapur, Chittagong, one day, after having performed visitation of the shrine of Hazrat Aqdas, met the attendant of Hazrat Aqdas, Mawlana Hafiz Qari Hakim Tofazzal Hossain, and told him, "The aroma I found after performing the visitation of Hazrat Aqdas's *rawḍa* is identical to that of the holy *rawḍa* of the prophet (pbuh). Allah granted me to visit prophet's (pbuh) *rawḍa* twice. I never found that heavenly aroma anywhere else; however, I found it today at the holy shrine of Hazrat Qebila."

**Observation of Mawlana Nazir Ahmad, former
teacher of Darul Ulum Madrasa**

Mawlana Abdus Salam of Satkania narrated, "I was a student of Mawlana Nazir Ahmad, who was a teacher in Darul Ulum Madrasah. During my study at the madrasa one day, I became very doubtful regarding the attitude and activities of the devotees and disciples of Maizbhandar Sharif. As such, I criticised them.

"Mawlana Nazir Ahmad summoned me, and when I went to him, he asked me, 'Have you said anything about Maizbhandari *Tarīqa*?'"

"'Yes, Master, I did,' I confessed.

"He told me, 'Mia, hold your ear and repent. Swear that you will never say anything like that.'

"I, being ordered, repented and promised that I would never criticise Maizbhandar.

"He then asked me what I said. I replied, 'Master, what I said was true, not a lie, however, I will not repeat it.'

"My teacher gave me an emphatic slap and said, 'It is like an ocean. From coral to fish to garbage, what is not in the ocean? But could anything within the ocean make the ocean impure? Rather, all manner of impurity in the ocean get purified by merging with the seawater. You should show respect and never make any comment like this.'

"Afterwards, I went home, where, one day, I asked my father, who was an Islamic scholar, about Hazrat Ghawth-ul-A'zam Maizbhandari Mawlana Sayed Ahmad Ullah (Q).

“He was jolted with emotion and burst into tears. He discussed with me about some aspects of Maizbhandar, and warned me, ‘Be careful! Never criticize the devotees or disciples of Maizbhandar. You are too young to understand it. If you have already said anything, repent for good.’

“I told my father about the incident at the madrasa, whereupon, I was asked to repeat my penance under the supervision of my father.

“My father asserted, ‘Hazrat Maizbhandari (Q) is an incomparable saint. Never compare him, even with other saints.’

“Since that day, I have been venerating Maizbhandar Sharif, and never criticized it. Later, having acquired knowledge about Maizbhandar Sharif, I continued visiting.”

**Opinion of a Deobandi scholar Mawlana Ali
Ahmad Nizampuri about Hazrat Qebla**

Mawlana Ali Ahmad Nizampuri was a renowned Deobandi-scholar and a *pīr-e-tarīqat*. He had deep veneration and faith in Hazrat Ghawth-ul-A'zam Maizbhandari (Q). However, he did not approve of mystical songs or *Sajdah-Tahiyyah* (“prostration of greeting”).

One of his devotees, Sheikh Musleh Uddin, lived in 52 Nalapara, Chittagong. He narrated that, in the month of Magh, 1951, while discussing about the 'Urs of Hazrat as well as the activities surrounding the 'Urs in Maizbhandar Sharif, Mawlana Oli Ahmad commented, “Despite the song and music being sounded above the earth, there is indeed the best thing beneath it. Hazrat Ghawth-ul-A'zam Maizbhandari Mawlana Shah Sufi Ahmad Ullah (Q) was a great saint and Islamic scholar from Chittagong. He should not be blamed for what is taking place after his death in his shrine.”

The greatest miracle

Hazrat Ghawth-ul-A'zam Maizbhandari Shah Sufi Mawlana Sayed Ahmad Ullah Qaderi (Q), during his temporal life, used to answer the desires of the devotees with his mystic personality and higher spiritual authority, which manifested as numerous miracles.

After his demise, it has been observed that he, as the consistently insightful psychic faqir, continued to respond to the unfeasible pleas of his disciples and devotees, granting them their elusive needs with his vastly incomparable spiritual authority.

As the prophetic hadith affirms for us:

تموتون كما تحيون وتحشرون كما تموتون

(You will die the way you have lived and you will be resurrected the way you died).

In essence, he continued to help, even after his demise, recognising the needs of the many.

Chapter 32

Scenario of the annual 'Urs

Every year, on the 10th day of the month of Magh, hundreds of thousands of people assembled to celebrate the very day in which, the universal saint, Quṭub-e-Rabbānī, Maḥbūb-e-Yazdānī, Ghawth-ul-A'zam bil Aṣālat, Hazrat Mawlana Shah Sufi Sayed Ahmad Ullah (Q) left this temporal world to meet his Great Lord, the All Merciful Allah. This is his annual memorial 'Urs sharif, which, in terms of attendees, is the fifth largest gathering among the best gatherings of this type in the world.

Visitors and devotees, hailing from different places, engage themselves in various religious activities with sheer devotion and reverence, alongside the holy shrine, in accordance with their respective taste and customs. Nobody objects to anybody.

In many places throughout this huge gathering as well as in front of the shrine, the clusters of devotees, in different tents and canopies, offer various types of instrumental songs in praise of Allah, his prophet (pbuh) and Hazrat Qebla, and swayed rhythmically with meditative remembrance (*dhikr*) and spiritual swoon (*wajd*).

At the time of prayers, it portrays a heavenly scenario of worshippers lined up in the mosques and other places, as well as in different tents and canopies.

In this divine-lovers' carnival, the devotees, absorbed in perpetual prayers and worship (*ṣalat*), through their mystic lyrics, instrumental resonance, meditative remembrance (*dhikr*) and devotion, create an extraordinary scenario that reminds attendees and devotees of the Day of Judgment.

It also brings about a good opportunity for the merchants and the businessmen to make profits in the running of enterprising services to the gathering multitude. And gratitude to the holy saint is expressed for the profits they make.

All activities and services of this great gathering are administered by Hazrat's heir – the authority, who supervises hundreds of volunteers serving the attendees selflessly, in order to attain Hazrat's fulfilling blessings (*fayd*).

Distribution of the special blessings of *tabarruk*

After twelve o'clock at midnight, all instrumental *samā'* and *dhikr* come to a stop, and begin the commemorations (*mīlād*) of the prophet (pbuh) and *tawallud* of Hazrat Aqdas, which then ends with *fātiḥa*.

Afterwards, the volunteers distribute the *tabarruk* to the different camps in discipline, and entertain the visitors.

On the night of 13th of Magh, his *chahram sharif* is celebrated in great pomp and cheer. On the 10th of every Bengali month his monthly *fātiḥa* is observed. On the 27th of Dhul-Qa'dah-the 11th month in *Hijri* calendar (AH), his lunar '*Urs* sharif is observed. During these days, many people are attending Darbar Sharif and taking part in providing services voluntarily.

Apart from this, every day there are devotees and disciples, from different places, visiting Darbar Sharif and paying their veneration and respect.

Hazrat's prophecy about the *neyaj* and its menu in the 'Urs sharif

Hazrat Mawlana Sayed Delawor Hossain Maizbhandari narrated that one day, Hazrat Qebila asked neighbourhood leader Sayaduddin and Ashabuddin, "Can you calculate how much rice, chilli powder, lentil powder, and how many boxes of radish will you need to cook 120 cows, and buffaloes, goats and sheeps?" (The narrator said, "I forgot the number of buffaloes, goats and sheep which Hazrat mentioned.").

It is noteworthy that Hazrat Aqdas's heir-authority has been celebrating and preparing, as directed by Hazrat, the *neyaj* of the 'Urs sharif, *chahram sharif*, *īṣāl-e-thawāb*, monthly and annual lunar 'Urs sharif and 10th of every Bengali month, where the rice, meat, curry and soup are cooked separately, and distributed among the visitors. This custom has been observed without any change.

Hazrat's prophecy is also significant as the 10th of Magh 'Urs sharif is in the season when radish is found abundantly.

**Introduction of Hazrat's *Ṭarīqa*
Shajra-e-Aḥmadiyya Qāderiyya Gawthiyya**

Allāhumma ṣalli 'alā Sayyidinā Mawlānā Muḥammadin wa 'alā ālihī wa aṣḥābihī wa āli irshādihi Ghawthul A'zam Muḥiuddin Sayyid 'Abdul Qādir wa Ghawthul A'zam Sayyid Aḥmad Ullāh ma'danil jūdi wal karam wa ālihī wa aṣḥābhī wa jamī'i khulafāi ṭarīqatihī wa bārik wa sallim.

1. **Ilāhī biḥurmati raḥmatul lil 'ālamīn rāḥatul 'āshiqīn murādul mushtaḳīn shafī'ul mujnibīn khātimun nabīyyīn sayyidul ambiyā wal awliyā Hazrat Muḥammad Muṣṭafā Aḥmad Muṣṭabā ṣallallāhu 'alayhi wa sallama wa 'alā ālihī wa aṣḥābhī wa ahli baytihi wa sallama taslīman kathīrā**
2. Ilāhī biḥurmati Asadillāhil Gālib Amīrul Muminīn 'Alī ibn Abī Ṭālib (k)
3. Ilāhī biḥurmati Sayyidus Shohadāi Hazrat Imām Ḥussayn (R)
4. Ilāhī biḥurmati Sayyidus Sālikīn Hazrat Sayyid Jainul 'Ābidīn (R)
5. Ilāhī biḥurmati Sayyidul Wāṣilīn Hazrat Imām Muḥammad Bāqir (R)
6. Ilāhī biḥurmati Sayyidul Kāmilīn Hazrat Imām Ja'far Ṣādiq (R)
7. Ilāhī biḥurmati Sayyidul 'Ālam Hazrat Imām Mūsa Kāẓim (R)
8. Ilāhī biḥurmati Sayyidus Thaḳalayn Hazrat Imām 'Ālī ibn Mūsa Riḍā (R)
9. Ilāhī biḥurmati Sayyidul Wāṣlīn Hazrat Sheikh Ma'rūf Karkhī (R)
10. Ilāhī biḥurmati Sulṭānul Maḥbūbīn Hazrat Sirrī Saqtī (Q)
11. Ilāhī biḥurmati Sayyidul Aṣfiyā Hazrat Zunaid al Baghdādī (Q)
12. Ilāhī biḥurmati Sulṭānul Awliyā Hazrat Abū Bakr Shiblī (Q)
13. Ilāhī biḥurmati Maḥbūbus Sālikīn Hazrat Sheikh Abdul 'Azīz Tamīmī (Q)

14. Ilāhī biḥurmati Imāmūl Kāmilīn Hazrat Abul Faḍl Abdul Wāḥid Tamīmī (Q)
15. Ilāhī biḥurmati Sayyidul Awliyā Hazrat Mawlānā Abul Faraḥ Tartusī (Q)
16. Ilāhī biḥurmati Sayyidus Thaḳalayn Hazrat Mawlānā Abul Ḥasan Qurayshī (Q)
17. Ilāhī biḥurmati Sheikh-us-Sheikh Hazrat Ibn Mubārak Abū Sa'īd Makhjūmī (Q)
- 18. Ilāhī biḥurmati Quṭubul 'Ālam Ghawthul A'zam Hazrat Sayyid Muḥiuddīn Abdul Qādir Jilānī (Q)**
19. Ilāhī biḥurmati Sultānūl 'Ārifīn Hazrat Shahbuddīn Suhrawardī (Q)
20. Ilāhī biḥurmati Sayyidul 'Ārifīn Hazrat Niẓāmuddīn Gaznawī (Q)
21. Ilāhī biḥurmati Hazrat Şūfī-ul Aşfiyā Sayyid Mubārak Gaznawī (Q)
22. Ilāhī biḥurmati Hādī-ul-'Āshiqīn Hazrat Şūfī Najmuddīn Gaznawī (Q)
23. Ilāhī biḥurmati Sultānūl Maḥbūbīn Hazrat Şūfī Quṭubuddīn Rawshon Ḍamīr (Q)
24. Ilāhī biḥurmati Hādī ilā Allāh Hazrat Şūfī Fazlullāh (Q)
25. Ilāhī biḥurmati Zubdatul Kāmilīn Hazrat Sayyid Maḥmūd (Q)
26. Ilāhī biḥurmati Sultānūl Muqarribīn Hazrat Nāṣiruddīn (Q)
27. Ilāhī biḥurmati Imāmūl Mashāikh Hazrat Şūfī Taqīuddīn (Q)
28. Ilāhī biḥurmati Maqṣūd-ut-Tālibīn Hazrat Şūfī Niẓāmuddīn (Q)
29. Ilāhī biḥurmati Sayyid-ul-'Ārifīn Hazrat Sayyid Ahlullāh (Q)
30. Ilāhī biḥurmati Qudwatus Sālikīn Hazrat Sayyid Ja'far Ḥussayn (Q)
31. Ilāhī biḥurmati Maṭlūbut Tālibīn Hazrat Şūfī Khalīluddīn (Q)

32. Ilāhī biḥurmati Quṭubul Aqṭāb Hazrat Mawlānā Muḥammad Munā'im (Q)
33. Ilāhī biḥurmati Imām-e-Ḥayyul-Qayyūm Hazrat Ṣūfī Muḥammad Dāim (Q)
34. Ilāhī biḥurmati Mutawakkil 'ala Allāh Hazrat Ṣūfī Aḥmad Ullāh (Q)
35. Ilāhī biḥurmati Ḥādī ilā Allāh Hazrat Ḥājī Ṣūfī Laqiyat Ullāh (Q)
36. Ilāhī biḥurmati Ḥājī-ul-Ḥaramayn Ghawth-e-Zamān Hazrat Ṣūfī Sayyid Muḥammad Abū Ṣāliḥ Lāhurī (Q)
37. Ilāhī biḥurmati Quṭubul Afkham Ghawthul Ā'zam Sulṭānul-'Ārifīn Rūḥul 'Āshiqīn Murādul Mushtāqīn Khātim-ul-Awliyā Hazrat Mawlānā Sayyid Aḥmad Ullāh (Q)
38. Ilāhī biḥurmati Sulṭānul Muqarribīn Quṭubul 'Ālam, Waṣī-e-Ghawthul Ā'zam Hazrat Mawlānā Shah Ṣūfī Sayyid Delawor Ḥussain (Q)
39. Ilāhī biḥurmati Sulṭānul Maḥbūbīn Imāmul Kāmilīn Ṣāhib-e-Asrār-e-Waṣī-e-Ghawthul Ā'zam Hazrat Shah Ṣūfī Sayyid Emdādul Ḥaq (M.Z.A.)

It is evident from the writings and teaching of Hazrat Sayed Delawor Hossain Maizbhandari that it is highly recommended for aspirants to include *Shajra Sharif* in his *du'ā*. We would like all devout to benefit from reciting it.

In order to present the up to date *Shajra Sharif* to the devout, two names have been added at the end of the *Shajra Sharif* in the 38th and 39th number. They are the authorized spiritual heirs of the *gadī* of Ghawth-ul-A'zam Maizbhandari (Q.). With mercy of Allah, names of the future authorized spiritual heirs of his *gadī* will be added.

(Publisher's note-Bengali edition)

Annex

Publisher's statement in the first edition (Bengali)

It was my pleasure to read through the book '*Jiboni O Keramat- Ghawth-ul-A'zam Maizbhandari: Life and Miracles*' by Mawlana Foez Ullah Bhuiya Nizampuri (gold medallist) based on the anecdotes compiled by me. I have full confidence about its authenticity and veracity.

The first part of the book 'Hazrat Shah Maizbhandari' by Mawlana Sayed Abdus Salam Isapuri was published incomplete. Moreover, being overfilled with *Sharī'ah* issues like *Āeynā-e-Bārī*, it lacked biographical clarity as well. This biography of Hazrat is favourable in this respect.

When I went through the book 'The Biography of Hazrat Gawthul A'zam Mawlana Al Sayed Golam Rahman Al-Hasani Al-Maizbhandari Babajan Qebla Qaba (Q.)', I found some fallacious and intentionally slanderous narrations about Hazrat Qebla Shah Sufi Ghawth-ul-A'zam Sayed Ahmad Ullah Maizbhandari (Q.).

It was, for instance, written in that book (page 22, line 7), "I searched my whole garden but could not find a rose". Nevertheless, there were many famous disciples of Hazrat alive at that time, and they were famous in this region. Their divine love and posture engrossed people to Maizbhandar

Darbar Sharif.

'Isapuri Shaheb' himself wrote in the book 'Hazrat Shah Maizbhandari' that Hazrat Ghawth-ul-A'zam Maizbhandari Shah Sufi Sayed Ahmad Ullah (Q.) told his uncle, the late Sayed Farok Ahmad, "*Tom hamara bug ke gol-e-golab ho*-You are one of the best roses in my garden". Compared to the previous one, the narrations are self contradictory.

By these deceptive narrations, he ventured to deceive us about Hazrat's *wilāyat* and tried to establish that the period of Hazrat's *wilāyat* was futile and ineffective, and that it failed to produce any spiritually qualified personality. Such statement is false and deliberate.

People recognise and accept unanimously that the residents of Eastern Zone, attaining divine love and aspiration, benefited from Hazrat's spirituality.

(See *Wilāyat-e-Mutlaqa* or Unchained Sufism and *Āeynā-e-Bārī*. It is also evident from the biography in hand what type of *walī* he was. Beside this, there are many books containing songs in his praise (See *Ratna Vandar*-Treasury of Gems).

Mawlana Isapuri wrote in his book (page 47 line 12) that once Shah Abdul Mazid Azimnagari came to Hazrat and spoke out about Babajan Qebila (Q.). Hazrat Aqdas (Q.) replied to him, "*Mia, oh shah-e-jalal hay. Mulke Yemen may rehne wala hay. Unko adab koro. Tom logoke ibteda awor inteha unhike hat may hay.* - Mia! He is *shah-e-jalāl*. He resides in Yemen. Show respect towards him. Your beginning and ending is in his hand."

On the one hand, this statement by Mawlana Isapuri is fabricated, while on the other hand, it is misleading.

(A) Although Abdul Mazid Mia was Hazrat's relative, Hazrat Qebila was his *pīr-e-tarīqat*. He must have known that gossiping against someone is impudence. Furthermore, he did not have such practice. Being bestowed with *ḥaqīqat*, he attained *khilāfa* from Hazrat and was a *ṣāhib-e-taṣarruf*. Everyone who knows about him will surely testify that whomever he touched in the state of *jazba* would have his own *jazba* activated. People from all walks of life living in Mondakini, Dholy, Farhadabad, Shuabil, Doulotpur, Babunagar, Azimnagar, Maizbhandar and Nanupur under Fatikchari and Hathazari Thana know about his spiritual disposal.

Given those facts, it is not clear as to how his beginning and ending can be in the hands of Babajan Qebila. In fact, this is a pointless statement.

(B) The real incident is mentioned here. Sayed Mawlana Abdul Karim had a chamber on the south side of Hazrat's *dāīrah sharīf*. "Choto (younger) Mawlana" Shah Sufi Sayed Aminul Hoque Wasil Maizbhandari used to conduct *dhikr mahfil* in this house together with the disciples and fellow brothers. We would go there to receive instruction. When he could not attend, he would instruct aforementioned Abdul Mazid Mia to give the instruction. Hazrat used to call this chamber 'doptorkhana' – secretariat. Hazrat often would tell certain people "Go to 'doptorkhana', and sit with my 'Amin Mia'."

One day, after Maghrib Prayer Abdul Mazid was leading the *dhikr mahfil* as "Choto Mawlana" was absent. I was on his right side. The *dhikr mahfil* together with instrumental song was in full swing. Suddenly, Babajan Qebila, in a *jalāliyat* state, entered the chamber by the north facing door and hit on Abdul Mazid Mia's head with the base of a wooden lamp. He then left the house by the eastern door. The room became dark and, eventually, the event came to an end.

Abdul Mazid Miah, screaming, headed towards the inner room of the Hazrat. I accompanied him. When we arrived in front of him, Hazrat asked, "Who is making the noise?" An old lady named 'Latu' informed that Abdul Mazid Mia was making the noise.

Abdul Mazid Mia said, "Hujur, *khuilla*'s son killed me". (*Khuilla*- 3rd brother)

Hazrat Qebila soothed him and ordered an attendant to put medicine on his wound. He told him, "*Bhai, oh sahib-e-jalal hay. Mulk-e-Yemen may rahta hay. Alam-e-Arwah may sayer korta hay. Apto hamara sath rohiyega. Unke pas keo gia?* - Brother, he is *ṣāhib-e-jalāl*. He resides in '*Mulk-e-Yemen*' and travels in '*Ālam-e-Arwāḥ*'. You should have stayed with me. Why did you go to him?"

Babajan Qebila, in the state of *jalāl*, used to hit whoever came before him. One day he even hit his father Sayed Abdul Karim. He, being absorbed in intense divine attraction, would not pay attention to any social manner.

It was mentioned in that biography (page 48, line 4), "Mawlana Osior Rahman of Charandip of Boalkhali Thana spent many years with Hazrat. At the end, Hazrat told him, '*Tomhare neamot piran-e-pir sahib ke hat mey hay. Tom unke pas jao*' – Your divine gift is in the hand of *Pīrān-e-Pīr*. You should attend him."

This bizarre statement made in Urdu is elusive. Mawlana Osior Rahman was Hazrat's first *khalīfa* and was a *kāmil walī* bestowed with *ḥayḍ*. Having been blessed with *khilāfah*, he had been ordered to be *gadīnoshīn* at his home, well before Babajan Qebila attained the *ḥayḍ*. My grandmother used to say that Khuilla Mia Faqir of Nanupur, Wali Mostan of Rawjan,

Jafar Ali Shah of Satkania, Mawlana Osior Rahman of Charandip were his first disciples and blessed with *ḥaḍḥ*.

Mawlana Osior Rahman was the first *khalīfa* to receive the order of *ḡadī*. After sitting on his *ḡadī*, he came to Darbar Sharif only once. It was winter and about 16/17 days before the death of Hazrat Qebela.

One day I came to the north yard to play after finishing my morning study. When I looked to the south, my heart filled with happiness. Hazrat was enjoying the winter sun in the south yard. He seemed to be better. I rushed towards the south. I was wrong, as it was Mawlana Osior Rahman of Charandip sitting there. Because of *ḥaḍḥ-e-ittihādī*, he resembled Hazrat even in physical appearance as well as his beard and hair which had turned white because of his old age. Such resemblance confused a person like me for a while.

I can remember very well that he went back home from Darbar Sharif. Babajan Qebela was staying at Sundorpur village near Bibir Hat of Fatikchari at that time. He even did not return at the death of Hazrat Qebela.

It is not difficult to realise that such narration is fabricated and ill-motivated. It does not take a lot to understand the motive behind such fabrication. On page 49, line 4 of that biography, he stated, "Likewise, Hazrat Qebela, at the last phase of his life, ordered many of his disciples to attend Babajan Qebela. They were blessed with *ḥaḍḥ* from him." Perhaps, such eccentric narration was employed to establish this fact.

According to *ṣūfī* tradition, there can only be one *pīr-e-ṭarīqat*. On the other hand, it is not prohibited to receive *ḥaḍḥ* from a different person who is called *pīr-e-tafayyud*. It is a known tradition to the knowledgeable person.

For example, Hazrat Aqdas received his *khilāfah* and was blessed with the *foṣṣ*² of *Gawthiyyah* from his *pīr-e-tarīqat* Shah Sufi Haji ul Haramain Abu shahma Sayed Muhammad Salih Lahori Qaderi (R.). And following his master's order, he received *khilāfah* and the *ḥaq* of *Qutubīyyah* from Shah Sufi Haji ul Haramain Sayed Delawar Ali Pakbaj (celibate) Lahori Qaderi Mohajere Madani (R.).

Saints who never married, like Mawlana Abdul Aziz Dehlavi (R.) Shah Emdadullah (R.) Hazrat Shah Wares Ali attained *ḥaq* in such ways and it is a common practice.

I took *bay'a* of sunnah with Hazrat Mawlana Qutub-e-Irshād Sayed Aminul Hoque Wasil Maizbhandari (Q.) and received instruction from him. He was my *pīr-e-bay'a*. After his death, I took *bay'a* with my grandfather Hazrat Ghawth-ul-A'zam Maizbhandari Shah Sufi Mawlana Sayed Ahmad Ullah and accepted his *ḥaq*. He is my *pīr-e-tarīqat*. I attained spiritual blessings and knowledge from Babajan Qebla (Q.). He is my *pīr-e-tafayyud*.

Once Hazrat Aqdas commented in front of me, "My *Dela Moyna* will be on the face of my *Basa Moyna*". Hazrat Qebla used to call Babajan Qebla '*Basa Moyna*'. It was a metaphor.

A few days after the death of my father and Hazrat's only son, Shah Sufi Sayed Mawlana Faizul Hoque (Q.), he gave a shawl and his turban to an attendant and told him, "Put this shawl on the grave of my son Faizul Hoque and put the turban on the side of his head. He wanted to have *dostar*. I set him on the face of Mawlana Keramat Ali Jainpuri (R.).

One day he was sitting on his *gadī* in his *dāīrah sharīf* and I was on his right side. Hazrat held a Quran and took out 17 pages from a Quran and told me, "*Dada Moyna*, is there any

letter here?" Without waiting for any answer, he said, "All the letters have flown away. Those ill-fated people sold the *kalam-Allah* (sayings of Allah) for cheap price and yet they call it the words of Allah." He then ordered an attendant, "Put these on the grave of my son Faizul Hoque Mia".

He again took out 10 pages and showed them to me and asked me the same question. Without giving me any time to answer, he kept saying, "All the letters have flown away. Ill-fated people sold out the words of Allah to eat banana, yet they call it words of Allah." He ordered an attendant, "Put them into the pond".

There were many such mysterious sayings and actions that cannot be understood by ordinary people except whoever possesses divine knowledge. There were also some metaphorical languages that could only be grasped by the people who had his continuous companionship. Ordinary people could not understand the meaning.

For example, giving a banana to any blessing seeker for recovery from sickness, or offering juice, while ordering to lie down in bed was an indication that the sick person would not survive. If he told anybody, "I am praying for you," or accepted the gift, it was a sign that his prayer would be answered. When he suggested any medicine like ginger, garlic, *sajna* soup or jute leaves soup, honey, even sugar candy, it was an indication that the person would come round. If he told off anyone, or beat with his stick, the person would come round and would win the law suit.

I saw him disposing spiritually through metaphorical behaviour. There were some mystical sayings and deeds that were impossible for the ordinary people to understand, which would prove right later in due course.

The natural system of this mundane world is that a *kāmil*'s spiritual concern (*himmat irādī*) dispenses divine power to a certain creation or entity of the temporal world through worldly activities and dialogues. In order to gain familiarity with things to the fullest of each individual's capacities the gift of *kashf* is essential, as well as necessitating practical (*fa'ālī*) activities without which communication with the outer world will cease. This is understood as '*sulūk*' in *ṣūfī* terminology.

On the other hand, spiritual attraction termed as '*jazba*' is also necessary. A person who possesses both qualities of '*jazba*' and *sulūk* has the *wilāyat* of *taṣarruf*. Since such mystical activities and dialogues may not always conform to the common customs of the society, general people often fail to realise the essence of them.

Directing this spiritual concern (*kāmil himmat*) to the authority of the lower world (*Mala-e-siflī*) is termed as '*taṣarruf*'. When this '*kāmil himmat*' is raised to the higher world (*Mala-e-A'lā*), it is perceived in *ṣūfī* terminology as well as in social norm as *du'ā* or curse ("bod dua'ā"). *Taṣarruf* cannot take place, albeit *wilāyat* being attained or bestowed, without incorporating spiritual concern and authority which, in turn, depends on an amalgam of '*jazb*' and *sulūk*'.

The motive of this qualified writer is clearly understandable in his mishandling of (Q.) and (R.) in pages ranging from the second chapter to page 54 of that biography. [Q. means *Qaddasa Allahu Sirrahu*, i.e. May Allah sanctify his secrets, and R. means *Raḍiya Allahu 'Anhu*- May Allah be pleased with him]. He tried to differentiate the status and honour of the saints by bias in his use of the words (Q.) and (R.).

He used (Q.) after the name of Babajan Qebela and (R.) after the name of Hazrat Qebela and of all other saints. Such biased

approach in using honourable words is indicative of a dirty mind, and is ludicrous.

The knowledgeable writer knows well that when spiritual attraction intensified, people do not have an option to look around. It applies to the incident in hand.

Therefore, it would have been proper to understand 'intense attraction' by the word '*shah-e-jalāl*'. Bringing the issue of '*Shah Jalal*' and '*Shri Hotto-Sylhet*' seemed to be patchy. Although the Arabic word '*yamn*' denotes 'self-reliance', his struggle to connect it to Yemen and Ways al Qarni (R.) exposed his true intention.

It is easy to understand from the authentic saying of Hazrat that the appropriate meaning of '*Oh shah-e-jalāl hay*' is that, at that time, he was drowned in *jazb* and was spiritually travelling in '*Ālam-e-Ārwāh*', being far away from the mundane world and in a higher station.

For the same reason, he presented as evidence the story of *jubbah* narrated by his father-in-law Mawlana Sayed Muhammad Hashem. I cannot confirm the authenticity of the story, nor did I deny it. I have not heard of this story from anyone including the aforementioned Muhammad Hashem Saheb.

However, I heard my grandmother telling an incident. "One day his wife said to Hazrat, What have you done? Was it right for you to hit such a beautiful nephew and to wound him? What will his parents think?"

Hazrat Qebila replied, "Look! I have already given him one of my eyes, but, even so, he is demanding both my eyes. How will I carry on if I give him my both eyes?"

She immediately understood the situation.

“She then told Babajan Qebla, ‘Baba, since, you cannot be patient when you see him, you should go out on a tour, for a time being. The prophets and saints have to spend their worldly life until their duty is fulfilled. He has his duty to accomplish. When he departs this temporal world, he will, in due course, bestow you what you deserve. It cannot be achieved by force. After that Babajan Qebla went out on a tour.”

From Hazrat’s statement it is clear that he bestowed *ḥaq* upon Babajan Qebla in a particular way. Hazrat Qebla used to bestow *ḥaq* of different *mashrab* of *Gawthiyyat* and *Qutbiyyat* upon different people according to their individual capabilities in order to ascertain their spiritual success. There are many ‘*majzūb-e-mahād*’, ‘*sālik*’, ‘*sālik-e-majzūb*’ and ‘*majzūb-e-sālik*’ among his disciples. Every one of them is successful in their respective ways. This an evidence of his *wilāyat-e-‘uzmā* perceived by all *ṣūfī tarīqa* and *ṣūfī* saints.

The knowledgeable author strays away from the path of truth and ventured to professional propaganda, exposing his true intention and motive in many places.

In the worst case, he did not recognise Hazrat Ghawth-ul-A‘zam Shah Sufi Mawlana Sayed Ahmad Ullah Maizbhandari (Q.) as the Ghawth-ul-A‘zam in the *shazra sharif* in page 41 of that biography. Nonetheless, he wrote in page 54, line 11, of the same book, that Hazrat Aqdas was Ghawth-ul-A‘zam following on the foot of the prophet (pbuh).

There was a mention of a silky *jubbah* and sky blue colour in another of the author’s books, ‘The Biography of Sayed Golam Rahman Shah Sufi Maizbhandari Babajan Qebla Qaba’ printed from Kohinur Electric Press. But Hazrat never wore silky

dresses. He once told off Mawlana Abdul Monayem, superintendant of Mohsenia Madrasa for wearing silky dress. It also mentioned about a wardrobe, whilst there was no wardrobe in *hujra sharif*. He did not mention this part on purpose, along with some other parts, in the second edition of that biography.

Although the narration about the incident of *jubbah* is elusive, he tried to establish it in the recent biography. According to the author's opinion, activities and dialogue of Hazrat Qebila are of *Khijiri*, i.e. abstruse and influenced by *'ilm-ul-ladunni* like that of Hazrat Khwaja Khidr (A.)

To achieve the same goal, the author's unnecessary and frequent use of the word 'Al' (ال) seemed to be aimed at creating confusion.

Besides, the narrator of the fabricated narration of *jubbah* Mawlana Hashem addressed his sibling as 'father' and made others to address the same, in order to secure worldly gain. Eventually, it became a common practice in that place.

The Holy Quran forbade explicitly, "Mohammad (pbuh) is not the father of any man among you – but he is the Noble Messenger of Allah and the Last of the Prophets". Since, it is of his divine supremacy (*khātim-un-nabiyyīn*), he, therefore, should be mentioned with this divine title.

This is an evidence that it is recommended to mention the prophets and saints according to their respective Allah-gifted divine status, not with any worldly language motivated by temporal temptation (see verse 40 of Sūrah Aḥzab).

Whatever is forbidden for the prophet is forbidden for the *walī*. A *walī* should be remembered according to his *mashrab* stemmed from his Allah-gifted divine excellence.

Hazrat Mawlana Sayed Aminul Hoque Wasil Maizbhandari predicted about aforementioned Sayed Muhammad Hashem which later came true. Whoever saw him before his death would testify this.

Intense confusion and misconception surrounding those issues left me no option except to pen this small review in response to those ill-motivated elusive narrations in order to obliterate the misconceptions of the truth seekers.

Appendix

Aba (عباية): Or Abāya. A type of loose robe like garment.

Abdāl (ابدال): Substitutes. It is a rank of forty saints referred in the hadith of the prophet (pbuh)

Aḥmadī (احمدی): Attributed to the name of the prophet (pbuh) 'Aḥmad'.

Ajal (اجل) : Specific dates, life-term. Sometimes it refers to a period when time did not come to existence; pre-eternity.

Ana (আনা) : Paisa or shilling.

'Aqīqa (عقیقة): Sacrificing animals on the occasion of a child's birth.

Ashar: The third month of the Bengali Calendar

'Arsh (عرش): Throne

Awliyā (اولياء): Plural of *walī*

Baba (বাবা): Father. It is also used to address the *murshid*.

Babajan Qebila (বাবাজান কেবলা): A title used to address Hazrat Sayed Golam Rahman Maizbhandari (Q.), nephew and main *khalīfa* of Gawth-ul-A'zam Sayed Ahmad Ullah Maizbhandari (Q.)

Bhadro (ভদ্র): The fifth month of the Bengali Calendar.

Bhandar Khana (ভাণ্ডার খানা): Store house

Batasha (বাতাসা): Sugar drop made from sugar cane juice.

Bay'a (بيعة / বাইয়াত): Or bay'at, bay'ah. To take oath or allegiance.

Borua (বড়ুয়া): Name of a cast of Bhuddist religion. Or a family title of the adherents of Hinduism.

Chakma (চাকমা): Name of a tribe living in Chittagong Hill Tracts

Dāirah (دائرة / দায়রা) : It means circle, area or province. In Maizbhandari sphere it means a dedicated house or building where aspirants gather for spiritual activities such as *dhikr mahfil*, *samā'* or *halqa*. (Compare with '*khankah*').

Dada (দাদা): Grand Father. Elder brother

Dada Moyna/Dela Moyna (দাদা ময়না/দেলা ময়না): Acronyms for Hazrat Shah Sufi Sayed Delawor Hossain Maizbhandari (Q). Hazrat Sayed Ahmad Ullah Maizbhandari (Q.), out of his deep affection, used to use this acronym to address his grandson Sayed Delawor Hossain Maizbhandari (Q).

The word 'Dela' is a shortened form of 'Delawor' and 'moyna' is the bird 'maynah'. People often use this bird's name to address little ones. Such address is a sign of deep intimacy and affection.

Dirāsāt (دراسات): Study

Duniadari (দুনিয়াদারী): Temptation of the world.

Falgun (ফাল্গুন): The 11th month of Bengali Calendar.

Faqir (فقير/ফকির): Poor, needy. The word is frequently used as a synonym for Muslim ascetics, dervishes and *ṣūfīs* in the sense that they are not self-sufficient and have spiritual poverty that made them turn towards Allah.

This is a reflection of what the Holy Quran asserted:

(يا ايها الناس انتم الفقراء الى الله والله هو الغنى الحميد) “O people! You are dependent on Allah; and Allah only is the Independent, the Most Praiseworthy.” (*Sūrah Fāfir*, 15).

Faqir Mawlana (ফকির মাওলানা): A title used by native people to refer to Hazrat Sayed Ahmad Ullah Maizbhandari (Q.)

Fātiha (الْفَاتِحَة / ফাতেহা): First *sūrah* of the Holy Quran. In Bangladesh this word has different layers of meaning.

1. An occasion where people gather to recite parts of the Quran, to send blessing to the prophet (pbuh) and finally to make *du‘ā* to Allah for deceased persons.
2. Reciting *Sūrah Fātiha* along with other supplications before serving the meal for any occasion, specially during religious events.

Fayd (فيض / ফয়েজ): Fulfilment. Abundance of spiritual mercy.

Gadī (গদী): Chair, throne. In *ṣūfī* order it refers to a unique position where a *pir* holds supreme spiritual authority.

Gadīnoshīn (গদীনশীন): The status of being a *pir* or *murshid* in any particular *ṣūfī* *darbar*.

Ghat (ঘাট): Steps or stairs leading down to river or pond.

Ghawthiyyat (غوثية): ‘Ghawth-(غوث)’ means saviour or rescuer. It refers to a status of *wilāyat* wherein the *walī* has the power and authority bestowed by Allah to bring succour to the destitute in time of temporal or spiritual adversity. (Compare with *Ghawth-e-‘Azmiyyat*)

Ghawth-ul-A‘zam (غوث الاعظم): Supreme helper. A mystic title or spiritual status enjoyed by Hazrat Abdul Qader Jilani (Q) and Hazrat Sayed Ahmad Ullah Maizbhandari (Q).

Hazrat, Hazrat Qebla, Hazrat Aqdas (হযরত, হযরত কেবলা, হযরত আকদাছ / حضرة): The literal translation is 'presence'. It is an honorific word used before any honourable person.

In Maizbhandari sphere, when used alone without mentioning any name, it refers to only Hazrat Ghawth-ul-A'zam Sayed Ahmad Ullah Maizbhandari (Q.).

Hujur (হযুর/حضور): Honorific word used to address someone superior. The word has its origin in Arabic and Urdu.

Ilhām (الهام): The knowledge inspired in the heart of a wayfarer by Allah without any temporal effort.

Ilqā (القاء): Lexical meaning-throw, delivery or casting. A *ṣūfī* terminology that refers to a mystical path to acquire knowledge casted into the heart of the seeker from Allah. (Compare with 'ilhām-)

Ism (اسم): Name, noun.

'Ishq (عشق): Love

Īṣāl-e-Thawāb (إيصال الثواب / ইসালে সওয়াব): Conveying rewards of good deeds to the deceased, i.e. praying to Allah for the deceased.

Jalāl (جلال): Glory, loftiness. In Sufism, it often refers to a status of deep spiritual elation wherein the aspirant often becomes absorbed, oblivious to the surroundings.

Jazba (جذب / জজ্বা): Attraction, passion. It refers to a spiritual state, be it persistent or momentary, wherein the seeker is absorbed in divine attraction and his intellect is often overpowered by divine love and presence.

Jubbah (جبة / জুব্বা): A type of long loose dress.

Kalimah (كلمة / কলেমা): Word. Usually, it refers to

(لا اله الا الله محمد رسول الله).

Kani (কানি): A unit of land measurement in Bangladesh.

Kashf (كشف / কশফ): Unveiling. State of experiencing spiritual knowledge by heart.

Khadema (খাদেমা): Maid

Khalifa (خليفة / খলিফা): Successor, Caliph, representative. The word usually refers to the ruler of the Muslim ummah. In *ṣūfī* terminology the word refers to a person who is granted spiritual succession by his *murshid*. (Also see *Khilāfah*)

Khidr (الخصر / খিযির (আঃ)): A person described in the Holy Quran in *Sūrah Kahaf*. He is said to have great spiritual knowledge and wisdom.

Khilāfah (خلافة / খেলাফত-খিলাফত): Caliphate, succession, nominating someone to represent.

Khondokar (খোন্দকার): A family title

Khuilla (খুইল্যা): 3rd brother.

Kurta (কুর্তা): A loose collarless shirt

Khuṭbah (خطبة / খোতবা-খুতবা): Sermon

Laṭīfa (لطيفة / লতিফা): Plural *Laṭāif*. In *ṣūfī* terminology it refers to the centre of mystical perception in every human being. According to some *ṣūfī* masters, there are six centres in different location of human body, namely, *Nafs*, *Qalb*, *Sirr*, *Rūh*, *Khafī* or *Khifā*, and *Akhfā*. *Ṣūfī* spiritual endeavour starts with activating these faculties.

Lota (লোটা-বদনা): Water pot, usually, used for personal hygiene and ablution.

Magh (মাঘ): The 10th month of Bengali Calendar.

Majzūb (مجنوب / মজ্জুব): A wayfarer who is enthralled by the beauty of divinity that externaly disorientated him. (See *Jazba*)

Malāmat (ملامة / মালামাত): Derived from the word *lawm* - the path of self-blame. It refers to a spiritual purification method that employs self-blame, regret and resistance to one's aptitude as a means to gain divine blessings.

Monjuri khana (মঞ্জুরী খানা): The word is used figuratively to symbolize Hazrat's spiritual administration in his Darbar Sharif whereby nothing can take place without his consent.

Manna-Salwa: Heavenly food that Allah provided followers of Musa (pbuh) during their travels in desert. It is said that *al-mann* used to descend from the sky on trees or rocks, become sweet and turn into honey, and dry like a gum. *Salwa* was a quail like bird.

Mashrab (مشرب): Mashrab literally means drinking place. The word is used in the Holy Quran twice. In *Sūrah Baqarah*, verse 60 and in *Sūrah A'rāf*, verse 160: 'قد علم كل اناس مشربهم' - Each group recognised its drinking place'.

In *ṣūfī* terminology, the word symbolizes diverse paths, attitudes and qualities of distinctive *ṣūfī* masters and orders, originated from divergent ecstatic experience of the presence, bliss and beauty of Eternal Divinity.

Mawlana (مولانا / মাওলানা, মওলানা): A honorific word used to address Islamic scholars or someone graduated from religious schools.

Mia (মিয়া, মিঞা): A family title. In Chittagong, it is often used to address someone.

Murshid (مرشد / মোরশেদ, মুর্শিদ, মোর্শেদ): Guide, instructor, leader. In *ṣūfī* terminology it refers to a spiritual leader who has

right to give *bay'a*.

Murâqabah (مراقبة / মোরাকাবা, মুরাকাবা): Lexical meaning: 'watch over or to have eye on something'. It refers to *ṣūfī* meditation.

Musafir khana: Musafir- Traveller. A place where travellers used to stay.

Mushāhadah (مشاهدة / মোশাহাদা, মুশাহাদা): Observation, Witnessing. In *ṣūfī* terminology *mushāhadah*, means spiritual presence of the witness with the Witnessed. It is, as Abu Salma defined in '*Al-Lum'a*', uniting the outer and the inner senses to witness the Divine Reality.

Narish (নারিষ পাতা): Young jute leaves.

Nawab (নওয়াব, নবাব): A honorific title bestowed upon a person of high rank.

Nāsūtī (الناسوت / নাছুতি): Related to human being. According to some *ṣūfī* traditions there are different stages of consciousness, such as *Hāhūt*, *Lāhūt*, *Jabarūt*, *Malākūt*, *Nāsūt* etc. '*Ālam-e-Nāsūt* (realm of egoism) is the lowest of all.

Neyaz (নেয়ায): Food prepared for '*Urs*.

Nūr (نور / নুর): Light

pbuh : Peace be upon him.

Pīr : Persian origin. It means old man, wise man. It usually refers to *ṣūfī* master.

Pīrān-e-Pīr (পীরানে পীর): Master of the *ṣūfī* guides. It is used as a title for Ghawth-ul- A'zam Abdul Qader Jilani (R.)

Pīr-bhai (পীরভাই): Bhai: Brother. Fellow aspirants of the same *ṣūfī* order.

(Q) : Qaddasa Allahu Sirrahu-May Allah sanctify his secrets.

Qadambusi (কদম্বুচি): Kissing the feet or touching the feet with hands to show respect.

Qadr (القدر / কদর): Power, fate. It also refers to *Lailatul Qadr*.

Qibla (القبلة / কিবলা): The direction of the *Ka'ba*.

Qutb (القطب): Lexical meaning 'pole'. A *ṣūfī* spiritual leader who is granted divine power by Allah to control or influence actions.

Qutubiyyat (قطبية): The path of a *Qutb*.

(R) : *Raḍiya Allāhu 'Anhu*-May Allah be pleased with him

Rawḍa (روضة): Garden. Generally, it is used to refer to the place where the holy body of the prophet (pbuh) was buried. In Maizbhandari sphere, it also refers to the shrine of Ghawth-ul-A'zam Sayed Ahmad Ullah Maizbhandari (Q.)

Ṣadaqatul Fiṭr (صدقة الفطر): A charity that is usually given at the end of Ramadan.

Sajdah Taḥiyyah (سجدة التحية): Putting forehead on the ground in order to show respect.

Sajjādanoshīn (سجادة نشین): It is usually used to refer to a person who holds *khilāfa* from his *pīr* and who is the ultimate spiritual leader or murshid of a *ṣūfī* order or a *darbar*.

Ṣāhib-e-taṣarruf (صاحب التصرف): Who has spiritual power to influence actions of people.

Salsabīl (سلسبیل): Name of a fountain located in paradise.

Zanjabil (زنجبیل): Ginger

Ser (সের): A unit of weight measurement.

Shahādah (شهادة): To testify. To pronounce that there is no god except Allah and Muhammad (pbuh) is his messenger.

Shajra Sharif (شجرة شریف / শাজরা শরিফ): *Shajra* means tree. According to *ṣūfī* terminology, *Shajra Sharif* refers to the genealogical chart of a specific *ṣūfī tarīqa*. It consists of the names of every *ṣūfī* master of the chain of transmission between the present *murshid* and Prophet Muhammad (pbuh). It can either be in descending or ascending order.

Sinni (সিনি): A type of sweet made on religious occasion. Or Food that was prepared on religious occasion.

Srabon (শ্রাবণ): The fourth month of the Bengali Calender.

Suḥūr (سحور / সেহরী): Meal consumed by Muslim before starting fasting.

Tabarruk (التبرك / তবরুক, তাবারুক): Derived from the word, 'barakah' blessings. Abundance of something. It means attaining blessings. Usually, in Bangladesh, *tabarruk* refers to food entertained on any religious events such as 'urs or mahfil.

Talqīn (التلقين): Teaching or training.

Taka (টাকা): Bangladeshi Currency.

'Urs (عرس / ওরশ): Most commonly pronounced as 'Orosh'. A religious celebration that takes place at the death anniversary of a saint or *walī*. The celebration usually consists of Recitation of Quran, religious lectures, mystical songs, slaughtering animals and ends with a final supplication.

Tawāf (طواف): Circling, wondering. Pilgrims go around the *Ka'ba* during Hajj.

Vadro (ভাদ্র): The 5th month of Bengali Calendar.

Waḥdat-ul-Wajūd (وحدة الوجود): Unity of existence or unity of

being. It refers to a *ṣūfī* metaphysical doctrine about the relationship between Allah and His creation. The concept was put forward by a number of *ṣūfī* philosophers including Ibn Arabi, Ibn Sabīn, Abu Sayeed Mubarak Al Makhjumi (RA).

Walī (ولی): Friend, protector. In *ṣūfī* terminology, it refers to someone who gained special relation with Allah and was given special power.

Warāthat (وراثه): Inheritance.

Wasīla (وسيلة): Mean. Medium.

Wajd (الوجد - الوجدان / ওজদ): Spiritual ecstatic feeling. Such state often results in seeker losing his control over his body movement. (Compare with *Tawājjud*.)

Wilāyat (ولاية): Authority, power. Special relation with Allah.

Wilāyat-e-'Uẓmā (الولاية العظمى): The highest proximity of *wilāyat*.

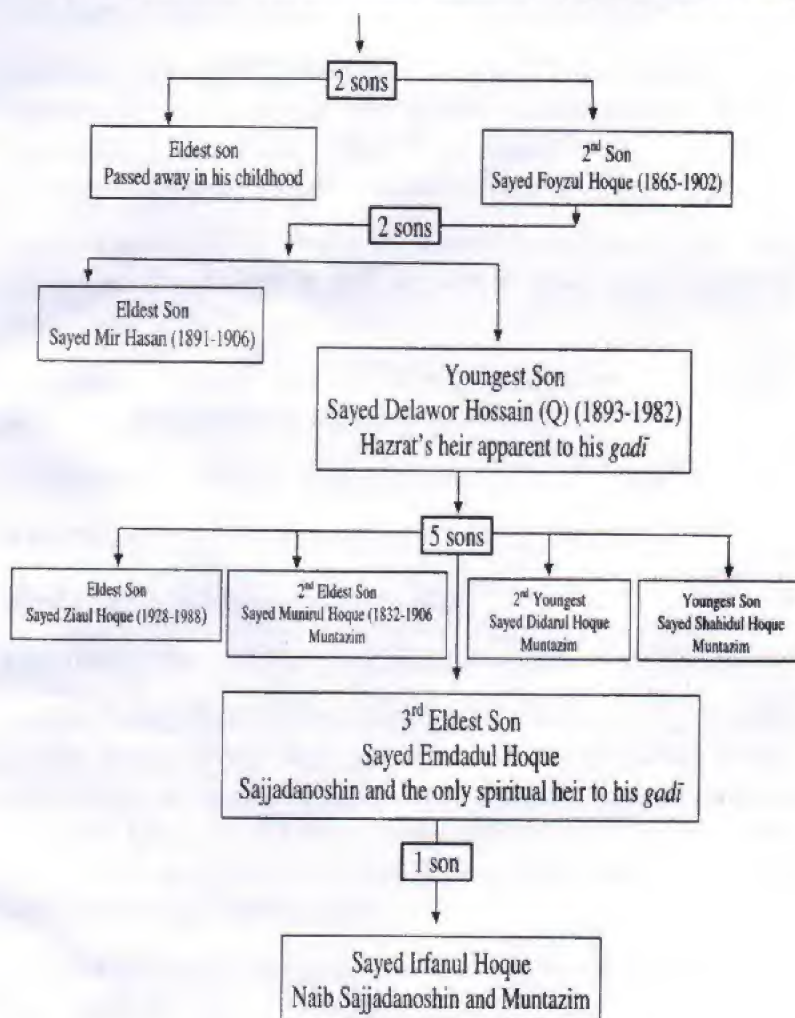
Wuṣūl (وصول): Arrival. Seeker reaches his ultimate destination of spiritual endeavour, which is divine communion.

Wazāif (وظائف / ওযিফা): A set of voluntary prayers, supplications or *dhikr* particular to a *ṣūfī ṭarīqa*. It is also known as '*awrād*'.

Ziārah (زيارة / যিয়ারত): Visiting. In Bangladesh, this word usually refers to visiting the grave of someone and offering prayer and supplication for the deceased.

Hazrat's Family Tree (Blood line through his sons)

Hazrat Ghawth-ul-A'zam Mawlana Shah Sufi
 Sayed Ahmad Ullah Maizbhandari (Q) (1826-1906)



Jiboni O Keramat

(Ghawth-ul-A'zam Maizbhandari Life and Miracle)

Ghawth-ul-A'zam Shah Sufi Sayed Ahmad Ullah Maizbhandair (Q.) is among Islam's greatest spiritual and intellectual figures, born in Bangladesh in 1826. He introduced the *Maizbhandari Tariqa*, a synthesised form of *Qāderiyya Tariqa*. Divine love and spiritual aspiration guided by the light of the Quran and Hadith were instrumental in his endeavour to inner purification, with which thousands of his disciples attained sainthood and paved their way to divine communion.

His teachings, lifestyle and Allah-gifted miracles strengthened our faith on the one hand and promoted moderation in religiosity on the other. Despite his sturdy adherence to Islam, his spirituality would discriminate none regardless of their religious or social status.

In making his biography available in English for the first time we hope and intend that it will encourage Muslims in their perseverance to divinity, and help people from all walks of life irrespective of their religion, culture, cast or creed to find their common grounds to live in harmony and peace, making this world a better place for the generations to come.



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